

CONTEXTUALIZATION IN KOREAN-AMERICAN PREACHING

A Professional Project
presented to
the Faculty of the
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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May 2004

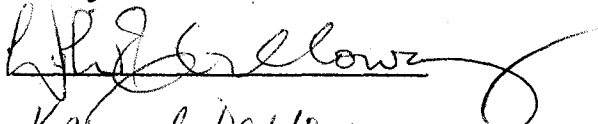
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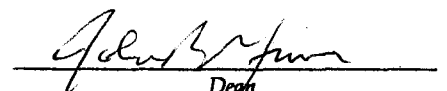
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ABSTRACT

Contextualization in Korean-American Preaching

by

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The effective communication of the message between the pulpit and the congregation is the essence of preaching. Effective delivery of the message is directly concerned with knowing the context. When a preacher attempts to preach effectively within the Korean-American faith community, a knowledge of the Korean-American context is necessary because it is the place in which the message should be delivered. In order to know the Korean-American context, a preacher should consider it multi-dimensionally. Generally the context is a mixture of both native Korean heritage and American culture. This process can be called the contextualization of Korean-American preaching.

The contextualization of Korean-American preaching is keeping in step with the current homiletical movement concerning listener-centered preaching. A genuine observation of Korean-American context includes two areas. The first area is about a native "Koreanness" such as ethnicity and culture. Native "Koreanness" will not be erased in a multi-racial or multi-cultural context. While the first area concerns the inner conditions of Korean-Americans, the second area is about the external conditions which are derived from the immigrant context

in which they interact with American culture, whether it be positively or negatively.

Based on a specific analysis of the Korean-American context, the major tasks for the Korean-American preacher will include the proper coordination between the context and text. Another task is to suggest the hermeneutical contact points in which the context (congregation) meets the Word of God. The cultural, ethnic, religious, and immigrational perspectives could be the contact points for the preaching. The purpose of contextualization in Korean-American preaching is to create healing events, and to achieve the Word of God in the hearts of Korean-Americans.

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Chapter 1

Introduction

The Problem Addressed by this Project

The problem addressed by this project is the failure of message delivery in Korean-American preaching. Due to the non-communicative preaching, Korean-Americans are unable to live out what the preachers preach, the pains of Korean-Americans have remained unhealed, and Korean-Americans have lost a sense of meaning in life. Although preaching is the most valuable work of the church, non-communicative preaching is burdensome to the church.

One cause of non-communicative preaching stems from the persistence of old communication methods in preaching which is brought on the crisis of preaching. The stubbornness of old communication methods in preaching which disregard rhetorical skills cannot overcome a language barrier between preachers and congregation. Thus, Korean-Americans who are already accustomed to the development and usage of audio-visual materials, are beginning to lose interest in old-fashioned preaching.

However, the most important problem of non-communicative preaching comes from ignoring the Korean-American context by Korean-American preachers. Preaching that takes account of the context provides the message that is appropriate to the context. The preaching which ignores Korean-American context has been derived from the complicated characteristics of the context. Korean-American context is a mixture of native Korean heritage

with American culture. Moreover, native Korean culture is presented multi-dimensionally. It is cultural, economic, political, religious, and so on. Thus, Korean-American preaching needs to understand the biblical text, native "Koreanness" and American culture at the same time. When Korean-American preachers consider each of them as a source of preaching, the communication problem will be diminished. This can be called the contextualization of preaching. The contextualization of preaching requires more intentional observation of the contexts, and suggests proper coordination between context and text. Therefore, it is the major task for Korean-American preachers to analyze the context in order to establish a proper model of contextualization in the preaching.

Importance of the Problem

Contextualization in Korean-American preaching is keeping in-step with the current homiletical movement. Since 1970's, the main theme of contemporary homiletics has been concerned with how the congregation listens to preaching. In order for the preaching to be heard, new homiletics reemphasizes the rhetorical method, which focuses on how to speak the truth and persuade the listener to follow it. In response to the rhetorical concern, the new preaching style has radically moved from being speaker-oriented to listener-oriented. Listener-oriented preaching is powerful because speaker and listener work together for the proclamation of the Word. Listener-oriented preaching needs the development

from the preaching to be heard into the preaching to be understood. The preaching that is understandable leads to the preaching that can be touchable. Thus, listener-oriented preaching requires a deep comprehension of listeners. The ethnical and cultural consideration of Korean-Americans provide examples of a deep comprehension of listeners, since Korean-Americans live in a multi-racial and multi-cultural context. Eunjoo Mary Kim suggests, "The listener-oriented perspective should be stretched to include an awareness of the ethnic diversity of the listeners and deepened to embrace culturally different communicational methods."¹ For Kim, Korean-American preaching also needs new communicational methods that are derived from the cultural and ethnic context. The expectations and experiences of Korean-Americans can be revealed through and by their culture and ethnicity. The most important thing to conceive the Korean-American context is to understand the consistency of cultural and ethnic elements which not only abide in first generation immigrants, but also extend to the third and even the fourth generations.² Thus, Korean-American preaching should be proclamation that considers the cultural and ethnic characteristics of Korean-Americans.

Cultural and ethnic understanding of the Korean-American context has influenced, not only delivery technique, but also the content of the message. This means that Korean-American preaching

¹Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian Perspective* (Valley Forge: Judson Press, 1999), 2.

²Eunjoo Mary Kim, 3.

needs Korean-American homiletics. This also can be called the contextualization of Korean-American preaching. There are some perspectives on the contextualization of Korean-American preaching. The cultural, ethnic, and religious perspectives are representative for Korean-American preaching. Considering these perspectives of Korean-Americans, the preacher should analyze the congregation, read the text, build the structure and content of sermon, and preach the sermon. Utilizing these processes to provide the sermon, the Korean-American preacher may feel God's activity in the midst of Korean-Americans.

Thesis

This project undertakes to assess the effectiveness of Korean-American preaching through the attempt of contextualization that creates a living(contextual) meaning of the text in every context. Contextualized preaching can provide the proper meaning of God's message in the Korean-American context by incorporating the deep cultural, religious and ethnic understandings of the context. In order to build contextualized preaching for Korean-Americans, this project will seek models of contextualization and provide practical strategies based on the analysis of Korean-American context.

Definitions of Major Terms

Ethos : Ethos means the spirit of a community, society, or

country. In this project, ethos means the feeling or emotion of Korean-Americans. *Han* and *jung* are the representative ethos of Korean-Americans.

Han : *Han* is an indigenous form of lamentation that is specially identified by Koreans. *Han* is the archetype of the Korean personality and emotional structure. *Han* also could be an emotional status of Korean-Americans, whether collectively or personally, whenever they feel a sense of unresolved resentment or a helplessness against cultural maladjustment and ethnic injustice.

Jung : *Jung* means a psychological sense of solidarity which is made through direct or indirect contact, and communal experience toward a given subject. *Jung* is shown as a warm-hearted relationship which determines the level of intimacy in personal relations. *Jung* is a fundamental frame constituting a social relationship among Korean-Americans.

Previous Work in the Field

There are some studies about contextualization in theology and preaching. The starting point of contextualization, which tries to connect the text and context properly, had begun in theology with H. Richard Niebuhr and Paul Tillich.³ They showed the

³H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Brothers, 1951); Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1959).

significance of context in discovering the proper meaning of the Gospel in contemporary context. Tillich tries to explain the relationship between the biblical text and context through the correlational method which correlates Christian message with human existence. The contextualization of preaching begins with the participation of context in building the sermon. Fred Craddock tries to contextualize preaching by preparing the sermon with a particular human experience in mind. He considers the context of his listeners as an important ingredient of preaching.⁴ For Thomas G. Long, the congregation is also an important element for contextualizing preaching. The interpretations of the text as well as context presuppose a knowledge of one's congregation.⁵ Leonora Tubbs Tisdale tries to contextualize preaching through the fittingness of the text with the context (in content, form and style), because text and context live together, talk together, and dance with one another in the imagination of the preacher.⁶ She thinks that text can be fitted with context through the deep understanding of context.

Lee Ramsey, Jr. tries to contextualize preaching through a pastoral approach to the congregation. Ramsey connects pastoral work that meets human needs with the preaching called pastoral preaching. Pastoral preaching grows out of human experience. He says, "The pastoral element of the preached word always seeks a

⁴Fred B. Craddock, *Preaching* (Nashville: Abingdon Press, 1985), 85.

⁵Thomas G. Long, *The Witness of Preaching* (Louisville: Westminster/John Knox Press, 1989), 131.

⁶Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 38.

hearing. It moves among the congregation searching for opportunities to provide the care of God for the broken in spirit, the perplexed, the bored, the desperate, the haunted, and the harassed, who are all a part of Christ's body."⁷ In pastoral preaching, the preacher should be sensitive to the people's needs and problems.

Jung Young Lee offers a critical study of preaching which keeps Korean traditional religion as the soul of Korean culture.⁸ Lee tries to embody Korean-American preaching in its multi-cultural context based on native ethnicity and marginalized experiences of Korean-Americans. It is wonderful that Lee attempts the contextualization of Korean-American preaching from the perspective of ethnic culture, even though he overemphasizes inherited religions as culture.

Eunjoo Mary Kim suggests an Asian hermeneutic for preaching in the Asian American context. She tries to contextualize the preaching by actively adding the detailed ethnic elements of the congregation. She deals with traditional Asian religions (Confucianism, Buddhism and Shamanism) as the internal condition of Asian people, and treats American culture as the external condition. Although she does not evaluate the weight of each traditional religion, she comments on the contextual meaning generated by the addition of a particular cultural and ethnic

⁷G. Lee Ramsey Jr., *Care-Full Preaching* (St. Louis: Chalice Press, 2000), 9.

⁸Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon Press, 1997), 11-12.

context.⁹

This project attempts to construct the contextualization of Korean-American preaching through the analyses of the Korean-American context. Especially, based on the internal (native) and external (posterior) conditions of Korean-Americans, the writer will show practical strategies of contextualized preaching to touch the hearts of Korean-Americans.

Scope and Limitation of the Project

In this project, the contextualization of preaching does not refer to a method of preaching such as topical, textual, or expository. It also does not mean the addition of preaching methods. The contextualization of preaching is concerned with diverse treatments of preaching materials such as context. It is similar to pastoral preaching in considering the current issues and needs of the congregation. However, the contextualization of preaching deals with congregational context as an important ingredient of preaching while pastoral preaching deals with congregational context as a supplementary one. Pastoral preaching's concern is limited within the needs of congregation. The contextualization of Korean-American preaching tries to interpret contexts in the cultural, ethnic, and religious perspectives. Moreover, context could be another text for the preaching. The writer will diversify and clarify the uses of context for Korean-American preaching.

⁹Eunjoo Mary Kim, 1-10.

Procedure for Integration

The method of integration for this project is a combination of library research (books and journals) that provide an academic point of view, along with a survey of the pulpit of the Korean-American churches. Also the writer's pastoral experience of over 10 years in the ordained ministry will contribute to the integration of the project. In addition, this project utilizes surveys, a questionnaire, and personal interviews (face-to-face, via telephone, or e-mail) in an effort to identify how Korean-Americans receive the preaching, how the concept of Korean-American context is understood by the preachers, and how it is carried into their pulpits.

Chapter Outline

Chapter 1 describes the outline of the whole project, provides a basis for the chapters to follow, and anticipates the conclusion.

Chapter 2 analyzes the special relationship between the Korean context and preaching throughout the history of the Korean church beyond the mere chronological classification. This historical understanding of Korean preaching explores the development of contextualization in preaching which affects the content and form of the sermon.

Chapter 3 explores the models of contextualization in

preaching. Based on these studies, the writer will provide the hermeneutics for Korean-American preaching to get the contextual meaning of God's message.

Chapter 4 analyzes the Korean-American context which has internal and external conditions which illuminate the basis of the Korean-American context, and suggests the criteria for the use of context in preaching.

Chapter 5 suggests practical strategies of Korean-American preaching based on the analysis of Korean-American characteristics.

Chapter 6 provides the summary and the conclusion.

Chapter 2

Historical Understanding of the Korean Context in Preaching

Preaching and Context

As Edwin C. Dargan says, "Preaching is an essential part and a distinguishing feature of Christianity."¹ The history of Christianity can be called the history of preaching. Although the communication of other religious messages has existed for a long time in human history, preaching in Christianity has decisively contributed to the formation of Christianity. John Broadus, comparing other religious discourses, clarifies the status of Christian preaching. "Preaching is characteristic of Christianity. No other religion has ever made the regular and frequent assembling of the masses of men, to hear religious instruction and exhortation, an integral part of divine worship.... In the ministry of Jesus preaching occupied a central place."² Even though the focus of preaching has changed, preaching itself, as the revelation of God, has been considered the traditional method for delivering God's message to people of God. Preaching has always been placed at the very center of the worship and ministry.

Preaching has always been connected with context. It is common to say that preaching is an outcome of the context. Without the

¹Edwin C. Dargan, *A History of Preaching. vol. 1: From the Apostolic Fathers to the Great Reformers, A.D. 70-1572* (Grand Rapids: Baker Book House, 1954), 12.

²John A. Broadus, *On the Preparation and Delivery of Sermons, rev. ed.* (New York: Harper and Brothers, 1944), 1.

context, there can be no preaching that is understandable. Fred Craddock states, "A sermon, to be properly understood and to have its purpose fulfilled, has to be experienced in its context, or rather in its several contexts."³ In this respect, preaching should interact with its context obviously, whether it defends external attacks of the church in its apologetic dimension, or it answers questions from the people in its ministerial dimension.

In order to see the relationship between preaching and historical context, it is necessary to see the preaching which corresponds to its historical context. Although it is difficult to prove the interrelationship between preaching and historical events, it is obvious that on the one hand historical events as a whole have initiated preaching, and on the other, preaching has given a guidance for historical events. Edwin Dargan provides a good example of the interrelationship between preaching and historical context:

The life and progress of nations, the rise and fall of governments have often been closely connected with preaching.... The great names of the Apostle Paul, of John Chrysostom, of Augustine and Ambrose, of Leo and Gregory, of Boniface and Bernard, of Wiclif and Savonarola, of Luther and Calvin and Knox, of Edwards, Whitefield and Wesley, are some of those which suggest how variously and profoundly the larger life of nations has sometimes been influenced by the preacher.⁴

The study of the interrelationship between preaching and its historical context is concerned more with tracing the particular

³Craddock, *Preaching*, 31.

⁴Dargan, 8-9.

context, which becomes the proper subject of preaching, than with an examination of the rhetorical technique and the doctrinal development. Thus, the study should involve such aspects as, what message had been proclaimed by the preachers in a specific context, how the message had been deeply rooted in people's heart in the context, and how the Christians could have practiced contextual meaning of the Gospel in their contexts.

In order to study the interrelationship between Korean preaching and the Korean context, the writer examines both the cultural dimension and the historical dimensions. In the cultural dimension of Korean preaching, the writer deals with the authority of the preacher which shows the influence of Korean context in preaching. In the historical dimension of Korean preaching, the writer deals with the sermon contents which are connected with concrete historical events. The writer divides the history of Korean Christianity into five major eras beyond the mere chronological classification done by many historians.

Cultural Dimension of the Korean Preaching

Preaching in Korean Christianity has also played an important role in awakening the spirituality of the Korean people. Korean theologian, Chang-Sik Lee says, "preaching of the Word of God is the single most powerful and dynamic force in the growth of the Protestant Church in Korea."⁵ Preaching in Korean Christianity is

⁵Chang-Shik Lee, *Hankuk Kyohoeuh Urhjewa Onul [Korean church: yesterday and today]* (Seoul: KCLS, 1977), 28-44, quoted in Chi Young Kay, *A Study of Contemporary Protestant Preaching in Korea: Its Exegesis, Hermeneutics, and Theology*, Ph.D. diss., School of Theology at Claremont, 1990 (Ann Arbor, UMI, 1991), 1.

the strong rope that binds God's Word with the Korean people.

However, one of representative forms that shows the interrelationship between preaching and Korean context is the authority(image) of the preacher. The authority of the preacher results from the congregational acceptance of the preacher. The authority not only provokes the faithful change of the congregation, but also builds an intimate relationship between the preacher and the congregation. Jung Young Lee explains the result of intimate relationship between Korean-Americans and the preachers. "The Korean preachers and their congregations are so closely connected that the removal of a Korean preacher often results in the dispersal of his or her congregation. Many times the Korean congregation completely dissolves when its preacher is removed."⁶ It is a common phenomenon among Korean churches that when an esteemed preacher resigns from the church, the congregation also moves. This phenomenon is explained through preacher-centered preaching which absolutely depends upon the authority of the preacher in the interpretation and delivery of message.

There are various reasons for emphasizing the preacher's authority in the Korean church. Generally, the authority of the preacher comes out of the Bible. A preacher, claiming to be a delegate of God, depends on the authority of the Bible. As Paul preached what he had received and what had been given to him by others, the preacher interprets and proclaims the Bible which he

⁶Jung Young Lee, *Korean Preaching*, 18.

had received through the Christian tradition.⁷ However, the authority of the Korean preacher should be observed in other dimensions considering the cultural characteristics of Korean Christians.

At first, the authority of the Korean preacher is examined in the context of Confucian thinking which has taken form and shape long ago. Confucianism is beyond its religious dimension, controls the personal, social, and political behaviors of Korean people. Hee-Sung Keel says, "No matter what religious affiliation one may have, all Koreans are practically Confucianists in the sense that they all follow confucian norms and share Confucian moral values in their way of life and thinking."⁸ Since Confucian thinking is a way of life for Korean people, it dominates the people's mind-set even after they have converted to Christianity.

One of the characteristics of Confucian thinking is its hierarchical structure. Jung Young Lee mentions:

These [Confucian] relationships are vertical or hierarchical in order. Among them, the relationship between father and son is the key to all other relationships in life. The essence of the father-son relationship is filial piety, which becomes the cornerstone for familial, social, and political life.⁹

In the Confucian hierarchical or patriarchal tradition, the head of a family is the sky that means God. Within this Confucian

⁷John Killinger, *Fundamentals of Preaching*, 2nd ed. (Minneapolis: Fortress Press, 1996), 8.

⁸Jung Young Lee, *Korean Preaching*, 93, quoted in Hee-Sung Keel, "Can Korean Protestantism Be Reconciled with Culture? Rethinking Theology and Evangelism in Korea," *Inter-Religio* 24 (Winter 1993), 47.

⁹Jung Young Lee, *Korean Preaching*, 36.

culture, a Korean preacher naturally has the father figure as the one who is the head of a family. As the head of a family, a Korean preacher can demand the unconditional obedience of the congregation, while he/she is responsible for the whole congregational life. Whenever the Korean preacher stands in the pulpit, the preacher assumes the role of a father figure, and a Korean congregation gives authority to the preacher as to whatever he/she says. In a Confucian society, it is impossible to refute the saying of the head of communities. Especially, it is absolutely impossible for Korean women to stand against the word of man who is a father figure in the church.

Secondly, the authority of the Korean preacher is also influenced by Buddhism. As a clergy, the Buddhist monk is absolutely separated from the secular congregation. The buddhistic disciplines, including celibacy and meditation, contribute to the separation and the authority of the Buddhist monk. The teaching (preaching) of the Buddhist monk is not mere message delivery. The teaching requires a special awakening of monk and congregation. Eunjoo Kim says about the Buddhist characteristic of preaching. "Preaching is a process of searching for truth. At the moment of preaching, they [Asians] want to experience holistic enlightenment."¹⁰ Thus, Buddhist teachers should attain spiritual enlightenment, and teach their awakening experiences to the congregation. Buddhist congregation expect that their monk had attained the highest level of enlightenment. The expectation of enlightenment by the congregation is presented

¹⁰Eunjoo Mary Kim, 27.

in Korean churches too. Therefore, as the evidences of enlightenment and discipline, most popular preachers in Korea stress their extraordinary experiences, such as a fast of forty days that the congregation cannot imagine, to touch the hearts of the congregation with Buddhistic authority.

Thirdly, the authority of Korean preacher is also examined in the context of the shamanistic faith which is more deeply and internally intermingled with Korean life than Confucian and buddhistic thoughts. Although Korean church leaders have a negative view of shamanism which they consider as an unhealthy religion or a false faith, most Korean Christians including preachers dwell in the midst of the shamanistic way of life. David Kwang-sun Suh asserts the influence of Shamanism on Korean Christianity. "Korean Christianity has been shamanized. Christianity has taken deep roots in indigenous Korean religiosity and has become strong and vital"¹¹. Thus, the shamanistic faith of Christianity has become a strong influence in shaping the authority of the Korean preacher, as well as the spirituality of Korean Christians.

The shamanistic authority of Korean preachers comes from the possession of spirits, rather than from the official system of society or severe discipline. Traditionally, mystical illness is a prerequisite to becoming a possessed shaman. Through a mystical illness, a shaman contacts, possesses, and enshrines the spirit

¹¹David Kwang-Sun, Suh, "Liberating Spirituality in the Korean *Minjung* Tradition: Shamanism and *Minjung* Liberation," in *Asian Christian Spirituality*, ed. Virginia Fabella, Peter K. H. Lee, and David Kwang-Sun Suh (Maryknoll, N.Y.: Orbis Books, 1992), 31-32.

in the body of the shaman.¹² After these processes, a shaman possesses the spirit and becomes a charismatic shaman who functions as a mediator between humans and the spiritual world. As the authority of a shaman begins with a mystical illness which indicates the onset of spiritual possession, the possession of the spirit is the main qualification to prove the credibility of shamanistic preacher.

In shamanistic society, the message of a shamanistic preacher is usually considered as the message from spirits. The shamanistic preacher, who is seen as a super-human being, easily becomes a successful preacher. Jung Young Lee explains the reason. "Because of the shamanic background of the Korean people, the congregation unconsciously expects a preacher to be a shamanic figure, even though they consciously reject shamanism."¹³ It is clearly obvious in Korean Christianity that the congregation expects the healing and material blessing through charismatic preaching drawing on spiritual power. Nobody can refute shamanic preaching, because it is no mere human speaking, but a spiritual message.

Consequently, the uniqueness of Korean preaching, centered on the authority of the preacher, is concerned with its culture which includes indigenous religions. This suggests the necessity of a religio-cultural approach when one begins the study of the relationship between preaching and context in a Korean situation,

¹²Tae-Gon Kim, "Regional Characteristics of Korean Shamanism," in *Shamanism: The Spirit World of Korea*, ed. Richard W. I. Guisso and Chai-Shin Yu (Berkley: Asian Humanities Press, 1988), 122-23.

¹³Jung Young Lee, 102.

from the definition of preaching to the practical preparation of preaching.

Historical Dimension of Korean Preaching

Preaching of Western Missionaries (1885-1907)

Even though other missionaries such as Dr. Robert S. Maclay and Horace N. Allen entered Korea in 1884, the history of the preaching in Korean Christianity had begun with two Christian missionaries such as Horace G. Underwood, a Presbyterian, and Henry G. Appenzeller, a Methodist, on April 1885. Horace G. Underwood and Henry G. Appenzeller were ordained pastor to proclaim the gospel while Horace N. Allen and Robert Maclay had arrived for medical missionary work and to see about the possibility of establishing a mission in Korea. Thus, the missionary works of Horace N. Allen and Robert Maclay were limited to the medical and educational fields. However, Underwood and Appenzeller, as clerical missionaries, had been sent for the direct proclamation of the Christian message.¹⁴

The important characteristic of early missionaries' preaching in Korea was in the literal delivery of Gospel. There was no social or cultural application of preaching. Missionaries just

¹⁴Arthur Judson Brown, *The Mastery of the Far East: The Story of Korea's Transformation and Japan's Rise to Supremacy in the Orient* (New York: Charles Scribner's Sons, 1919), 502-23; and James Huntley Grayson, *Early Buddhism and Christianity in Korea* (Leiden: E. J. Brill, 1985), 104-05.

tried to sow the seeds of Gospel in the field of Korea. Spencer J. Palmer shows the missionaries' neglect of the Korean context:

The dichotomy of literal Biblicalism and the social gospel, a mark of Protestant missions in China (and for that matter, Japan), never found place in Korea. Under the impetus of a program directed by American missionaries of "Puritanic zeal and Wesleyan fervor," fundamentalism held sway in the peninsula.... A second feature of the Korea mission program was indifference to the social application of Christian theology. The thought of the Korean churches, particularly among the common people, was fixed on the next world. The present world was regarded as so utterly lost that it could not possibly be saved. The duty of Christianity was to preach deliverance: to exhort, witness, baptize, and gather out the elect preparatory to Christ's second coming. Community reform and social betterment were regarded as uses of time and energy that could be more gainfully employed in evangelism. "What are you doing in the way of social reform?" a Korean missionary was asked. "Nothing," was the reply, "we are too busy preaching the gospel."¹⁵

There were some reasons that early missionaries did not consider the Korean context as a source of their preaching. First, the early missionaries' negligence of the particular Korean context in preaching was due to their limited experience in preaching and ministry. The missionaries in Korea were mostly sent from the United States. They were young and recent graduates from seminary, who did not have much preaching or ministry experience. For instance, Underwood was twenty-six years old, and Appenzeller was twenty-five, when

¹⁵Spencer J. Palmer, *Korea and Christianity: The Problem of Identification with Tradition* (Seoul: Hollym Corporation, 1967), 26-27.

they arrived in Korea.¹⁶ Due to the limited experiences of the missionaries, sermons were often a plain and direct inquiry to address conversion and moralistic living, according to the moral standard of Jesus Christ, without the consideration of the Korean context.

Secondly, early missionaries' negligence of the particular Korean context in the preaching was due to their limited knowledge of Korean culture. The missionaries did not have any preparation or understanding of Korean culture that would diminish the cultural gap between the West and Korea. Thus, there was a communication barrier between them. Quoting the confession of M.C. Fenwick, the Baptist missionary in Korea, Sung-Kuh Chung mentions the reasons of communicative limits by early missionary preaching:

The missionaries in the early Christianity of Korea had a right knowledge of the Bible and were very passionate for the proclamation. However, relatively, there were communicative limits between missionaries and Koreans. Those were the differences of culture and skin color, the unfamiliarity of the message, and the enforcement of the gospel without persuasion. Due to these limits between them, the preaching of missionaries cannot penetrate the Koreans' hearts.¹⁷

Moreover, the early missionaries' poor Korean language skills also drove their preaching to go beyond the Korean context.

¹⁶Young-Jae Han, *Han-Kook-Ki-Dok-Kyo Inn-Mul 100 Nyun* [The People in the First 100 years of the Korean Church] (Seoul:Ki-Dok-Kyo-Mun-Sa, 1987), 166.

¹⁷Sung-Kuh Chung, *Hankook Kyohoe Sulkyosa* [A History of Preaching in the Korean Church] (Seoul: Presbyterian General Assembly Theological Seminary Press, 1986), 19.

Thirdly, early missionaries' negligence of the particular Korean context in preaching was due to their theological backgrounds. Most of the early missionaries in Korea in the late-nineteenth century were those who had been greatly influenced by the evangelical awakening and pietism. Due to the strength of the evangelical movement in North America, the majority of the missionaries in Korea, regardless of denomination, were strong evangelicals who had been influenced by the Puritan heritage of New England.¹⁸ From the first mission in Korea, the missionaries have had an exclusive missionary attitude toward other religions. Jung Young Lee describes the exclusiveness of earliest missionaries.

The exclusiveness of Christianity was, first of all, expressed in the mentality of early Christian missionaries. They shared the prevailing notion of the church's ideology that Christianity was the only valid religion and all other religions were invalid. Moreover, they regarded Shamanism as the lowest form of religion, identifying it with animism, the religion of spirits.... Shamanism became the subject of mockery of early

missionaries and was accused of being an evil religion.¹⁹ The missionaries had been raised and trained in the traditions of pietistic faith and revivalism. Naturally, their essential subject of preaching was related to repentance and salvation concentrating on conversion through absolute obedience to the Gospel. Most of the early missionaries had an eager passion for

¹⁸Brown, 540.

¹⁹Jung Young Lee, "Relationship Between Christianity and Shamanism in Korea: A Historical Perspective," *Asia Journal of Theology* 10 (1996): 333-347.

the conversion of non-Christians. The conversion of people of other religions was the only purpose of missionaries. Western missionaries had a contempt for traditional religions in Korea because missionaries were not much interested in the Korean cultural-religious context, but concentrated on the evangelization of Korea.

Preaching Awakening the National Spirit (1905-1910)

In the early period of the 19th century, the situation of Christianity in Korea was different from that of other countries.

In many countries Christianity has been associated with colonial powers and despised or mistrusted as an oppressive foreign influence. The circumstances in Korea were very different. The colonial power in Korea, namely Japan, was not a Christian nation. Protestant Christianity entered Korea through other nations which were not perceived as political threats to Korean independence.... During the sufferings of the Korean people they would often turn to the church as an outlet for their nationalist hope.²⁰

Even though the passion and faith of missionaries in Korea were not insufficient to save the nation in a great crisis, the position of the missionaries could treat the national crisis. Moreover, the appearance of Korean native preachers was effective to move Korean hearts and to build national spirit, since they

²⁰Sang Taek, Lee, *Religion and Social Formation in Korea: Minjung and Millenarianism* (Berlin: Mouton de Gruyter, 1996), 132, quoted in *The Institute of Korean Church History Studies* (ed.), *Hankuk Kidokkyo Ui Yuksa* (A History of Korean Church), Vol. 1: Seoul: The Christian Literature Press, 1989), 88.

considered the Korean context seriously. The early Korean preachers had to give out the light in a dark period of Korean history. Even though their preaching was very simple and emotional, they were strongly connected to the Korean situation. While the young and passionate American missionaries preached that Jesus Christ is the only important subject for the Korean church, the Korean preachers proclaimed the nationalistic idea in the content of their sermons. According to Hyun-Che Park, "The characteristic of the modern Korean nationalism was that it emerged not by its spontaneous generation but by external shock."²¹ The Korean nationalistic preaching was the counter response which awakened the hearts of Korean people responding to the external shock as Japanese imperialism. The Treaty of Protectorate in 1905 and the annexation of the country in 1910 by Japan provoked a strong nationalistic inclination among the Korean preachers. Korean nationalism was the main source of Korean preaching in this period. Kyong-Bae Min says, "[The] Korean church has been developed, from the very beginning, as a very nationally oriented institution."²² As a matter of fact, many Korean elites entered the church with the hope of national

²¹Hyun-Che Park, "Ilje Sikminji Sidae Minjok Undongeul Bonun Sikak," [A Perspective of Korean Nationalism during the Japanese Colonial Period] *Ilje Sikminji Sidaeui Minjok Undong [National Movements in the Japanese Colonial Period]* (Seoul: Han Gil Sa, 1988), 13, quoted in In Soo Kim, *Protestants and the Formation of Modern Korean Nationalism, 1885-1920: A Study of the Contributions of Horace G. Underwood and Sun Chu Kil* (New York: Peter Lang Publishing, 1996), 34.

²²Kyong-Bae Min, "On the Question of Understanding Korean Churches," *Northeast Asia Journal of Theology* 24-25 (March-September 1980): 123, quoted in In Soo Kim, 37.

independence. After the failure of the *Tong Hak* Movement, the peasant uprising of 1894-1895, three or four hundred thousand people had been victimized, and those who dreamed of national independence joined the church. When the Treaty of Protectorate was signed by force of Japan in 1905, most Koreans lamented, and wanted to find shelter to take rest. Most Korean preachers played an important role in comforting the discouraged minds, in awakening the national spirit, and in satisfying the spiritual thirst through the proclamation of the gospel.

However, Korean preachers came into conflict with missionaries. Timothy Lee discusses the conflict between Korean preachers and missionaries.

Most of those who joined the church did so in the hope of finding a haven, but some did so in the hope of using the church to further their nationalistic agenda.... A politicized church, however, was anathema to the missionaries The missionaries loathed the prospect of the church's resources being exploited by Korean nationalists.²³

Missionaries had denounced the nationalistic thoughts in Korean preaching. This attitude of missionaries was also concerned with the political position of the United States tacitly, as well as their faith with the passion for the pure proclamation of the

²³Timothy S. Lee, *Born-again in Korea: The Rise and Character of Revivalism in (South) Korea, 1885-1988*, Ph. D. diss., University of Chicago, 1996 (Ann Arbor: UMI, 1996), 40, quoted in Woonjoo Baek, *Canonical Criticism as a Tool for Enhancing Preaching in the Korea Church*, D. Min project, Claremont School of Theology, 1997 (Ann Arbor, UMI, 1998), 44.

Gospel.²⁴ The American missionaries tacitly agreed with the policy of the United States, even though the protestant missionary societies and their missionaries did not officially engage in political affairs, or formally take sides in national controversies. Although some missionaries opposed Japanese imperial ambitions, the opposition was not derived from the serious consideration of the Korean context, but came from the concern for the protection of the Korean Christian church.²⁵ Since some Korean preachers and lay teachers strongly believed that the awakening of the Korean national spirit was the best way to liberate Korea from Japanese rule, nationalism naturally became one of the most important sources of Korean preaching after the aggression of Japan, and it continued until the liberation of 1945, even though it differed in degree.

Preaching in the Great Revival Movement (1907)

The Great Revival Movement of 1907 was the outcome of the critical context of Korea. After the establishment of the

²⁴Wi Jo Kang, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (Albany: State University of New York Press, 1997), 23, quoting Hermann Hagedorn, ed., *The Works of Theodore Roosevelt* (New York: Charles Scribner's Sons, 1926), 18: 406. (Theodore Roosevelt, the president of the United States of America, favored Japan and often praised the country. He once wrote, "Japan is indeed a wonderful land. Nothing in history has quite paralleled her rise during the last fifty years. Her progress has been remarkable alike in war, in industry, in statesmanship, in science.... Korea is absolutely Japan's.")

²⁵In Soo Kim, 52. (Once, Underwood protested against Japan. It was because of Japanese abuse of the churches when the Japanese army used church buildings for their imperial plan during the war.)

protectorate over Korea in 1905, Japan took over the work of the Korean government. Korean people could not find hope in any place. Warren A. Candler, president of Emory University, was visiting Korea in 1906, and described the Korean situation:

Have you ever seen a broken hearted nation?... broken hearted men and women out of whose pitiful lives every ray of hope seemed to have faded;... a whole nation which seemed to be utterly dispirited. The Koreans seem to be without earthly hope, at least they seem to be utterly discouraged.... Japan's century-long aspirations are gratified and Korea's last hope of independence has failed.²⁶

Moreover, in 1907, the Japanese government forced King Kojong to abdicate and disband his army. At that time, the political disaster in Korea provoked the religious awakening called the Great Revival Movement. Professor Mahn-Yol Lee describes the relationship between the Great Revival Movement and the Korean context:

In considering the Christian faith of the Great Revival Movement, we have to take into account the social context of the time. Individual loneliness and the crisis of the country led [people] to look for new hope from the church. At the same time, realizing the psychological anxieties of the people, Christians did their best to evangelize them.²⁷

While the nationalistic movement was an attempt to escape from the national crisis by existential participation in the Korean

²⁶In Soo Kim, 126, quoting "An eminent Opinion," *Korean Review* 6-12 (1906): 457.

²⁷Mahn-Yol Lee, *Han kuk Kidokkyowa Minjokeuisik* [Christianity in Korea and the National Consciousness] (Seoul: Daehan Kidokkyo Chulpansa, 1982), 283, quoted in In Soo Kim, 125.

context, the Great Revival Movement was another attempt to overcome that by the transcendent religious power. The preaching of the Great Revival Movement gave support largely to the evangelical purpose. The passionate preaching affected the Korean people and introduced multitudes of Koreans to church community.

Although the preaching of the Great Revival Movement began with the critical Korean situation and contributed to the comfort of the Korean people, the preaching was not based on a real understanding of the particular Korean situation. The preaching, without the keen recognition of the context, simply transformed the political disaster of Korea into a national evangelistic campaign. This was because the Great Revival movement unfolded only within the personal and spiritual dimensions. As we see in the slogan, "A million souls for Christ," the movement emphasized the winning of souls to Christ.²⁸ The focus of the Great Revival Movement was conversion and confession of sin. The preaching of Sun-Chu Kil, key leader of the Great Revival Movement, is strongly limited within moral life and spiritual discipline. Elder Ik Ro Chung explains the preaching moment of Sun-Chu Kil. "Kil, in this moment of inspiration, was to the crowd as John the Baptist... 'Confess' was the word that he was compelled to say, and 'confess' was the act they were compelled to do."²⁹ An American female missionary described the situation of the confessing of sin in the Revival Movement:

²⁸Palmer, 88.

²⁹James Scarth Gale, *Korea in Transition* (New York: Missionary Education Movement of the U. S. and Canada, 1912), 205, quoted in In Soo Kim, 127.

They would spring to their feet with terrible sobs and crying, pour out their confessions of sin. And such confessions! It was like hell uncovered. Everything from murder, adultery, and the most inconceivable abominations of uncleanness, through arson, drunkenness, robbery, thieving, lying, down to hatreds, spite, and envyings, was emptied out, and with what shame and loathing!³⁰

The emphasis on the confession of sin during the Great Revival Movement provided spiritual refuge for the Korean people, and it also produced another result that they try to escape the painful context. However, the preaching did not reach beyond individual and spiritual dimensions. The theology of the preaching was fundamental and moralistic, which was similar to western missionaries, and it focused on the unilateral proclamation of the Gospel. The reason is that missionaries led the Great Revival of 1907 initially. Even though the Korean preacher played an important role in touching the Korean mind, their united attempt to evangelize Koreans brought about the result of forgetting the pains of the Korean people spiritually or ideally.

Preaching under the Japanese Colonial Period (1919-1945)

The failure of the March First Movement for national independence brought about the cruel oppression of Japanese imperialism. The 1920 Annual Report of the PCUSA [Presbyterian Church in America] noted the situation:

The work suddenly stopped. Everything was changed. Schools had to be closed; Bible classes could not be held; Bible

³⁰Palmer, 85.

institutes could not finish; trips to the country had to be canceled; visiting in homes by missionaries was found to be inadvisable; many of our churches found their pastors, elders, helpers, and other church officers carried off to prison; missionaries lost their secretaries, language teachers, or literary assistants; every way we tried to turn, regular work seemed impossible.³¹

Even after the failure of the March First Movement for national independence, some Korean preachers continued to emphasize nationalistic thought. They believed that without the right message of salvation toward their nation, there was no Christian message in Korea. The preaching by Hee Do Park shows nationalistic preaching based on Isaiah 21:11-12:

The watchman says, "Morning [liberation] comes." As Christianity proclaims morning to the world, the Christianity of the *Chosun* [former name of Korea] should proclaim morning to the *Chosun* people. If *Chosun* Christianity cannot speak about the "morning come," there is no Christianity in Korea.³²

With the assurance of the liberation of Korea, he asks what preachers have to say to the Korean people. He directly connects the Gospel with the Korean context. In this perspective, Korean preachers proclaimed the awakening of national liberation, and they even identify their context with the Bible story.

However, under the cruel oppression of Japan, Korean Christians, including preachers, experiencing the heavyhearted frustration, rapidly changed into the non-contextual dimensions.

³¹PCUSA *Annual Report*, 1920, 193, quoted in In Soo Kim, 172.

³²Sung-Kuh Chung, 72.

One of the most important tendencies of preaching during the colonial period was the extreme eschatological expectation. Sun-Chu Kil (1869-1935) is a good example. After the failure of the independence movement, his preaching focused on Jesus' coming, often avoiding any mention of the actual context in Korea, even though he participated in the Independence Declaration as one of the thirty-three signers, and spent three years in prison. He preached, "It is a most dangerous thing to say that there is no Second Advent of Christ. The Second Coming of Christ is the target and hope of our faith.... I wish every Christian would wait on the Second Coming of Jesus in firm faith."³³ Tong-Shik Ryu says, "The preaching of Sun-Chu Kil in his later years, extremely emphasized the urgency of Jesus' coming and the end of the world, and through this, he founded the conservatism of Korean Christianity."³⁴

The second tendency in preaching during the colonial period by Japanese was an emphasis on worldly blessings and the fulfillment of God's blessing in our lives.³⁵ This preaching was also the attempt to escape from the cruel oppression of Japan. Ik-Doo Kim (1874-1950) is a representative preacher of this type of preaching. His preaching was greeted by poor and sick people. Although the preaching of Ik-Doo Kim provided a new hope for Koreans who suffered violence and hunger as a result of the Japanese's exploitation, and helped to encourage Koreans who were thrown into the swamp of sorrow and grief, it was no more than a

³³Sung-Kuh Chung, 152.

³⁴Tong-Shik Ryu, *Hankuk Sinhakeui Kwang Mek [The Lode of Korean Theology]* (Seoul: Jun Mang Sa, 1982), 58-59.

³⁵Sung-Kuh Chung, 157-59.

temporary medical prescription for Korean Christians. There was no permanent healing to the critical context of the Korean people who lived during the Japanese colonial period.

The third tendency in preaching during the colonial period was an emphasis on the mystical or emotional dimension. Yong-Do Lee (1901-1933) is a good example. His preaching entirely relied on the inspiration of the Holy Spirit. Through his extremely emotional or mystic emphasis, he preached a denial of reality, which took no account of this world.

I will renounce this world. I know that it should be. This world also should be separated from me. Then, I really belong to myself and this world becomes the world belong to this world. When I mingle with this world, I cannot be real myself and this world also cannot be real to this world.³⁶

Unlike the other leading revival preachers, the excessive self-denial by Yong-Do Lee brought about metaphor and imagery in preaching. Jesus is often metaphorically depicted as an intimate person, like a husband, wife, or lover. The life of Jesus was no longer the historical story of the past. Lee identified the Bible story with the Korean people's story in the sermon "The Garden of Gethsemane" based on Matthew 26: 36-46:

We should not read the life of Jesus as one of past historical events. We have to recognize the relationship of the blood of Jesus with our situation. We have to consider this country as Gethsemane and pray with blood and sweat. The garden of Gethsemane calls for our blood

³⁶Yong-Do Lee, *Lee Yong Do Moksa Junjip* [Rev. Lee Yong Do's Works] 10 vols., ed. Jong-Ho Byun (Seoul: Chosuk Publishing, 1993), 6: 68.

and sweat. Let's go to the garden of Gethsemane.³⁷ Through the emotional or mystic approach, even though he tries to connect the Bible with the Korean context, the approach was not a realistic idea. His preaching did not reach into people's actual moaning. He merely suggested the romantic connection between the Gospel and the Korean context.

Consequently, preaching during the colonial period changed the political suffering of Korean people into non-political concerns of Christians. The Korean preaching wanted to heal a *han*-ridden (a great-grieving) people ideally through forgetting the pains of the Korean people. Thus, the prescriptions of preaching were extreme eschatological expectation, this worldly blessings, and enthusiastic self-denial.

Preaching after the Liberation (1945- present)

After the liberation from Japan on August 15, 1945, the liberation of Korea created various changes in Korean preaching. Liberation implies the openness of Korean preaching in its style and content. Although in this period Koreans had experienced terrible events, such as the division of the nation (1948), the Korean War (1950-1953), and the appearance of dictators, Korean preaching developed in various ways according to the characteristics of contemporary theology.

There are three kinds of preaching styles which depend upon

³⁷Yong-Do Lee, 5: 227.

the various understandings of the relationship between the Bible and the Korean context. The first style of Korean preaching after the liberation from Japan, can be called text-centered preaching. Hyung-Yong Park (1897-1978) was the representative theologian who sustained a text-centered preaching style. Park's conservative theology and preaching started during the colonial period, and was strongly influential after the liberation from Japan. The attitude towards text-centered preaching is reflected well in his sermon of 1941. Park preached, "I am against the nationalization or Koreanization of Christianity, as well as socialization of it. Christianity should transcend the nation and national boundary."³⁸ Park's emphasis was to oppose the application of the gospel to a contemporary period. He was more concerned with the apologetics of the Christian message through textual preaching. In his sermon, he demonstrated text-centered preaching:

I do not believe in Darwin's theory of evolution, and just want to explain the biblical truth on God's Creation and on the origin of the human being opposing the theory of evolution.... I want to clarify the biblical truth of God.³⁹

Although this style of preaching succeeded in the delivery of God's message, it inevitably brought about the disregarding of the Korean context. After the liberation from Japan, Koreans had experienced suffering from several dictatorships: Seung-Man Rhee (1948-1961), Chung-Hee Park (1962-1979) Doo-Hwan Chun (1980-1987), and Tae-Woo Noh (1987-1992). Except for Lee, most of

³⁸Sung-Kuh Chung, 317.

³⁹Sung-Kuh Chung, 331.

these dictators led by military governments. In the period of dictatorships, most Koreans, especially farmers and laborers, were exploited and abused by the government. Most Korean preachers, who inclined to text-centered preaching, would not reflect on the cultural, social, or political aspects of the Korean situation, and they would rather support the dictatorial government, because of their ignorance of the context.

The second style of preaching is evangelical preaching. This style has been strongly influenced by the revival movement. As we have seen in the past revival movement, this preaching has concentrated on the personal or spiritual salvation of the soul through the grace of God. Although the Korean church has achieved tremendous growth through evangelical preaching, it has been insufficient to consider the Korean context seriously. Chong-Yol Kim criticizes the non-contextual evangelical movement:

What does it mean to evangelize a nation?.... Do we succeed in evangelization if we actually succeed in turning 'Thirty Million to Christ' or 'Fifty Million to Christ'? Regardless of what goes on in the politics, how the society operates, what the economic situations are, whether or not there is corruption, whether organized forces of evil are tyrannically trampling on human rights.... regardless of what happens to our neighbors, society, and nation if we only believe in Jesus - so that our souls are saved - has evangelization been realized?⁴⁰

⁴⁰Chong-Yol Kim, "Evangelization of the Nation and Mass Gatherings," 74, quoted in Woonjoo Baek, 63.

However, unlike the text-centered preaching of the fundamentalists, evangelical preaching does not completely disregard the Korean context. While the preaching of fundamentalists does not have any meaning in the context and even has a negative attitude toward Korean traditional culture, the preaching of evangelicals has used elements of the Korean context. Evangelicals have traditional religions and folk inheritance in mind to maximize the effectiveness of preaching. Although they do not analyze social, economic, and political context in preaching scientifically, they obviously depend on the power of Korean traditional religions and culture. For instance, The evangelical preachers whether intentionally, or unconsciously, acknowledge and use the religiosity of Korean people. Yong-gi Cho, a pastor of Yoido Full Gospel Central Church, is a representative preacher of the evangelical movement. His preaching philosophy is "find the need, and meet the need."⁴¹ Cho's preaching which meets those needs exactly is familiar with shamanistic idea. It is ironic that the evangelical preaching uses the religiosity of Koreans as a means of preaching, while it has not accepted the context as a source of preaching. This is the reason that evangelical preaching has contributed to the explosive church growth.

The third style of preaching is the context-centered preaching. While conservative and evangelical preaching do not

⁴¹Yong-Gi Cho, *Church Growth*, vol. 3 (Seoul: Youngsan Press, 1983), 30. quoted in Boo Woong Yoo, "Response to Korean Shamanism by the Pentecostal Church," *International Review of Missions* 75 (Jan. 1986): 70-74.

consider the Korean context positively, the context-centered preaching reflects the religio-cultural context and the socio-political context scientifically in preaching. This approach has begun with new theological tendencies since the period of the late 1960s and 1970s. According to theological foci, it can be divided into two types, even though both of these are seriously concerned with the Korean context. Those types of preaching are based on the *Tochakwha* Theology (Indigenous Theology) and on *Minjung* Theology (People Theology).

At first, preaching, reflecting on the cultural and religious context of Korea, tries to re-root the Christian message into the Korean context. This preaching is the result of dialogue between Christianity and the Korean culture. "The Declaration of Korean Theologians" on October 13, 1984 shows well the purpose:

We realize that, in the last one hundred years, Korean theology has developed in the rich soil of Korean culture which is entirely different from the western Christian culture. As we have done in the past, we shall continue to interpret the Christian gospel in the Korean language and Korean culture in order to indigenize the Gospel in Korean soil. It is unavoidable that we proclaim the Word of God in Korean language and do theology in the context of the Korean culture. We expect that our understanding of the Gospel of Jesus Christ will be broadened through our understanding of the cultural and religious heritage of the people of Korea, and it will, in return, transform our traditional culture and religions into a higher level through the work of the Holy Spirit.⁴²

The preaching reflecting the Korean cultural context begins with

⁴²"Declaration of Korean Theologians," *East Asia Journal of Theology* 3 (1985): 291.

an attempt to overcome missionaries' exclusivism. It implies a positive application of the Christian message to a particular context.

Secondly, preaching reflecting the socio-political context of Korea is context-centered preaching which provokes the prophetic and pastoral message. This type of preaching is based on *Minjung* Theology (People Theology).⁴³ *Minjung* theology had begun with an insight into the victims of rapid economic development. It has focused on another aspect of impressive economic growth which resulted in political injustice, exploitation, and unequal distribution. "The Declaration of Korean Theologians" also asserts the necessity of *Minjung* theology:

The people of that kingdom are the *Minjung*.... We shall participate in the pains and sufferings of the *Minjung*, and articulate the reality of suffering and of the structure of socio-political contradictions in the theological term. Furthermore, we shall dedicate ourselves to the struggles for the freedom and self-determination of the people in order to bring about a just and democratic society. Therefore, it is necessary for us to read history and reflect upon our Christian faith in the light of our experiences with the *Minjung* and in their perspectives.⁴⁴

Especially encountering the political oppression by the military government, Korean society needs a prophetic voice of the Korean

⁴³*Minjung* is a Korean word consisting of two Sino-Korean characters, *min* (民, 민) and *jung* (衆, 중). *Min* stands for people and *jung* stands for mass of people. This word can be translated into English as "the mass of people." See Chang-Hee Son, *Haan* (恨, 恨) of *Minjung* Theology and *Han* (한, 韓) of *Han* philosophy: In the Paradigm of Process Philosophy and Metaphysics of Relatedness (Lanham, md.: University Press of America, 2000), 33.

⁴⁴"Declaration of Korean Theologians," 291.

church.

The style of Korean preaching based on *Minjung* theology is dealt with in three dimensions. The first dimension is the prophetic preaching toward the military or dictatorial government. The quest for justice is an important mission of Christian preaching. The second dimension is scientific preaching, re-reading the Bible and the history of the church and doctrines in light of the perspective of the poor and the oppressed, using the method of sociological analysis and interpretation. The third dimension is the compassionate preaching to heal the suppressed and condensed experiences of Korean people.

Consequently, while text-centered preaching has contributed to laying the foundation of fundamental faith, contextual preaching has contributed to laying the foundation of liberal faith. The consideration of context has been helpful for the incarnation of the Word of God and for the realization of the kingdom of heaven. Thus, both text and context are fundamental elements for effective preaching. In order to establish the proper relationship between text and context, the contextualization of preaching is necessary. Otherwise the emphasis on either text or context might result in sermons which do not satisfy God's purpose to Korean people.

Chapter 3

Theology of Contextualization in Preaching

Contextualization in Preaching

Karl Barth emphasizes revelation and preaching as one means of expression for divine revelation. The preacher must preach the Bible because only that represents the principal means. Barth says, "The sermon will be like the involuntary lip movement of one who is reading with great care, attention, and surprise"¹ Even though Barth emphasizes biblical text, however, the term, "context" has been raised with concern within new homiletics. The issue is how one can deliver and apply the Christian message effectively to people who have various social, political, economic, and cultural backgrounds.

The emphasis on context brings up the issue of contextualization. Stephen Bevans, a Roman Catholic theologian, describes contextualization as a necessary theological imperative. He says, "The contextualization of theology-the attempt to understand Christian faith in terms of a particular context-is really a theological imperative.... Contextualization is part of the very nature of theology itself."² According to the Theological Education Fund Committee, "Contextualization is the capacity to respond meaningfully to the gospel within the

¹Karl Barth, *Homiletics*, trans. Geoffrey W. Bromiley and Donald E. Daniels (Louisville: John Knox Press, 1991), 76.

²Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, N.Y.: Orbis Books, 1992), 1.

framework of one's own situation."³ In other words, contextualization provides the contextual meaning of a biblical message and makes it relevant to a particular context.

Contextualization in preaching begins with three presuppositions: first, the meaning and context of the original message; second, the consideration of the contemporary context; third, hermeneutical work which bridges original message with contemporary context. Thus, preaching has triple tasks in order to construct contextual meaning. The first is to discover the original meaning of the biblical text. The second is to analyze the contemporary context. The third is to bridge them hermeneutically. In contextualization of preaching, it is important to be relevant to the context as well as to be faithful to the text.

The communication of contextualization should be an interactive movement between text and context. We may describe the fundamental ingredients of preaching as the biblical text written in the past, the context of the various individuals, and the preacher. This communication process of preaching is a one-way process with the preacher, as a subject who preaches, reads and interprets the text and delivers it to the congregation unilaterally. However, when preaching is contextualized, communication cannot be unilateral. The communication uses an interactive to-and-fro movement rather than a linear movement that goes from text to context. As Larry Richards mentions,

³Douglas J. Elwood, "Asian Christian Theology in the Making: An Introduction," in *Asian Christian Theology: Emerging Themes*, ed. Douglas J. Elwood (Philadelphia: Westminster Press, 1980), 26.

interactive movement is necessary for true communication in preaching. He says:

Often "communication" is misunderstood. It is viewed as a one-way process, in which the communicator acts on an audience.... True communication is transactional. That is, it involves an exchange between two or more parties who are equal; each giving and taking, each profiting from the experience, and neither seeking to coerce the other.⁴

Duane Litfin, a communication specialist, shows the interactive communicational characteristic comparing restricted and unrestricted communications. Restricted communication refers to those types of social interactions in which the communication is one-way, and those receiving the message have no chance to give feedback or interact with the communicator. Unrestricted communication refers to those types of social interactions in which each member of the group has the opportunity to respond to and express reactions to the communicator at any time during the event.⁵ How does contextualization in preaching utilize interactive or unrestricted communication? When we describe preaching as an event between a past text and a contemporary context, the position of the preacher is the communicator who is in the midst of the past text and present context. Thus, in the communication of contextualization in preaching, the preacher should shuttle between text and contemporary context interactively.

⁴Larry Richards, *A New Face for the Church* (Grand Rapids: Zondervan, 1970), 227, quoted in Duane Litfin, "In Defense of the Sermon: A Communicational Approach," *Journal of Psychology and Theology* 2 (Winter 1974): 36.

⁵Litfin, 38.

The interactive shuttling between text and context by preacher provides the fitting message for context. The fitting message for context is the result of interactive shuttling and dealing with the concrete situation of the listener. The example of Paul is a representative case for contextualization which shuttles between text and context. Daniel Patte says, "Transmitting the gospel as Paul understood, involves applying it constantly to new situations, and expressing it in terms of these new situations, rather than conveying a 'pre-packaged' message."⁶ The fitting message for context is a decisive element for effective preaching. As Duane Litfin says, "Effective speaking depends on close intimacy with context." He says, "When a speaker begins to know his audience, when he has had numerous opportunities for interacting with them and receiving feedback from them, then it is that he will be able to communicate most effectively with them."⁷ The fitting message makes it possible to provoke the strong response through the mutual consent between context and text. The meaning of the text, according to Leander E. Keck, is not found solely in the past through historical criticism, but rather the meaning of any biblical passage grows out of the point where the ancient text and modern congregation meet.⁸ Without the fusion between the text and the congregational context, there is no

⁶Daniel Patte, *Preaching Paul* (Philadelphia: Fortress Press, 1984), 13,

⁷Litfin, 43.

⁸Leander E. Keck, *The Bible in the Pulpit* (Nashville: Abingdon Press, 1978), quoted in Elizabeth Achtemeier, "The Artful Dialogue," *Interpretation*, 35 (1981): 18-31.

effectiveness for preaching.

The most effectiveness in preaching is possible through discovering the contact point between text and context. The discovery of contact points begins with the interpretation of the listener's context, such as the social, political, economic, and cultural experiences, as well as, personal or existential experiences. Through the contact points, the original meaning of the text can blossom in every context. Thus, contact points in preaching between text and context are prerequisites for contextualization in preaching to contextualize God's message.

Models of Contextualization in Preaching

There have been some efforts of contextualization which connect text with context properly. H. Richard Niebuhr's classic, *Christ and Culture*, which presents five different models is also an effort to find the bridge between text and context. However, these general models are not satisfactory for today's situation because they overlook economic, social, and political backgrounds. Specially, they do not consider ethnic issues. Contextualization of preaching should treat the relationship between the text and the context, considering various dimensions, including cultural and ethnic characteristics. Below are the models for contextualization in preaching.

Paul Tillich is one of the first theologians to refer to the significance of the context in communicating the Gospel. He provides a stepping-stone for contextualization in preaching.

Answering existential questions theologically, he tries to explain the content of the Christian faith in a specific context, because the Christian message should be communicated within a context. Above all, Paul Tillich's concept of a theological system is helpful to understand the two foci:

Theology, as a function of the Christian church, must serve the needs of the church. A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every generation. Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation.⁹

Tillich tries to explain the relationship between the biblical text and context through correlation. However, the relationship between text and context is not cooperative. The context, for Tillich, is the question arising from human existence, which should be answered by the Christian message coming from Christian revelation. This means that the human context is an object which should be cared for, rather than a source for preaching which should be proclaimed. For Tillich, the role of context in preaching is a passive receiver, because the context is thought to be merely the final destination to which the Word of God is delivered.

Secondly, Fred Craddock tries to contextualize preaching by suggesting the role of context in an inductive method. Separating the interpretation of the text and that of the context in preaching, he intentionally emphasizes the role of context. Fred

⁹Paul Tillich, *Systematic Theology*, vol. 1 (Chicago: University of Chicago Press, 1951), 3.

Craddock says, "There are two focuses.... One focus is upon the listeners, including their contexts: personal, domestic, social, political, economic. The other is upon the biblical text, including its context: historical, theological, and literary."¹⁰ For Craddock, preaching should begin with a particular human experience and take the congregation on a journey toward the conclusions of the Gospel. Craddock introduces the role of listeners through the analogy of artistic work. He says, "The good artist is able to do so [resist the imperialism of thought and feeling] . A work of art does not exist totally of itself, but is completed by the viewer."¹¹ When a preacher tries to contextualize preaching, he/she first of all tries to interpret the particular time, situation, and people, because listeners complete the preaching. The contribution of Craddock is that his attention begins with the context (hearers), which should be taken seriously as the concrete form of a domestic, social, political, economic as well as personal context, even though it might not reach the cultural or ethnic dimension.

Thirdly, Thomas G. Long contextualizes preaching, expressing his concern for the knowledge about the congregation who listen to the preaching. Long mentions the positive function of the congregation in preaching. Long says, "The hearer is not at all passive in the listening process."¹² The congregation, for Long, plays an important role in interpreting the text and context. The

¹⁰Craddock, *Preaching*, 85.

¹¹Fred B. Craddock, *As One without Authority* (Nashville: Abingdon Press, 1979), 65.

¹²Long, 131.

interpretation of the context presupposes knowledge of one's congregation, and the interpretation of the text also comes from knowledge of the congregation. Long tries to interpret both text and context with the congregation in mind. He says,

The preacher goes to the biblical text for the congregation and, indeed, with the congregation.... So the move from text to sermon begins, not with a decision about how to inform the congregation about the results of the preacher's personal exegesis of the text but, rather, a decision about what aspect of the congregation-text encounter will be carried over into the sermon itself. The bridge the preacher must now cross is the one between the text-in-congregational-context and the sermon-in-congregational-context.¹³

For Thomas Long, even though the congregation comes from the context, the congregation can be the tool for the interpretation of the text as well. This is a priestly way to prepare sermons.¹⁴ With congregational wishes, hopes, hurts, concerns, and dreams, the preacher approaches the text and context at the same time. Thus, the congregation is not supplementary, but rather an essential part of preaching. The task of preacher is moving from the text-in-congregational- context to the sermon-in-congregational-context. However, Long does not indicate the method to exegete the congregation, even though he emphasizes the positive role of congregation for sermon preparation.

Fourth, black and Latin-American preaching are good examples

¹³Long, 79.

¹⁴Leander Keck calls this an act of priestly listening - "listening/hearing in solidarity with the people, vicariously... on behalf of the congregation." Keck, *The Bible in the Pulpit*, 62, quoted in Tisdale, 11.

of contextual preaching. Martin Luther King and Henry Mitchell, and Justo L. Gonzalez and Catherine G. Gonzalez are representative black and Latin-American preachers, respectively.

The preaching of Martin Luther King Jr. takes into account the realities of culture in which there have been many kinds of suffering of black people in America, such as political oppression, economic exploitation, and social alienation. King preaches,

In 1619, the Negro was brought to America from the soils of Africa. For more than two hundred years Africa was raped and plundered, her native kingdoms disorganized, and her people and rulers demoralized. In America, the Negro slave was merely a depersonalized cog in a vast plantation machine.¹⁵

For King, the situation of black people including their origin as Africans, continuous enslaved life in America, and their struggles for freedom are the main subjects of the preaching. King contextualizes his preaching through the identification of black people with people of the Bible.

The pharaohs have employed legal maneuvers, economic reprisals, and even physical violence to hold the Negro in the Egypt of segregation. Despite the patient cry of many a Moses, they refused to let the Negro people go.¹⁶ Through this identification, King wants to give the assurance of liberation to black people.

Henry Mitchell writes and teaches about black preaching. He contextualizes a preaching through two hermeneutic principles.

¹⁵Martin Luther King, Jr., *Strength to Love*, (New York: Harper & Row, Publishers, 1963), 61.

¹⁶King, 63.

First is that one must declare the Gospel in the language and culture of the people. The second hermeneutic principle is that the Gospel must speak to a person's current needs.¹⁷ He draws different attention to black people's situation than King did. He uses these items such as language, culture, religious tradition, and needs for the contextualization of black preaching.

Latin-American preaching attempts contextualization in preaching through a scientific investigation of context and a positive participation in the situation of the oppressed. Justo and Catherine Gonzalez also write and teach about preaching in the Latin-American context. They say, "Words do not stand alone. They are spoken by one person to another. The social relationship, the dynamic of power that exists between speaker and hearer in the wider society, makes an enormous difference as to what is communicated."¹⁸ The oppressed context of Latin-Americans provides one source of context for preaching and occasionally calls for new or different interpretations of the text.

Fifth, Leonora Tubbs Tisdale, who had experienced cross-cultural ministry in Korea, writes about contextualizing preaching through weaving the text into the context:

Our quest... for preaching that is more intentionally contextual in nature—that is, preaching which not only gives serious attention to the interpretation of biblical texts, but which gives equally serious attention to the interpretation of congregations and their sociocultural

¹⁷Henry Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon Press, 1990), 20-21.

¹⁸Justo L. Gonzalez and Catherine G. Gonzalez, *The Liberating Pulpit* (Nashville: Abingdon Press, 1994), 67.

contexts.¹⁹

For Leonora Tubbs Tisdale, preaching is folk art, and then the preacher needs to be sensitive to the particular subculture of his/her congregation, in order not to invent or create, but to get a contextual meaning. This means that text and context live together, talk together, and dance with one another in the imagination of the preacher.²⁰ In his/her imagination, the preacher presupposes the fittingness between two foci. Tisdale says, "Preaching ... not only aims toward greater 'faithfulness' to the gospel of Jesus Christ, but [it] also aims towards greater 'fittingness' (in content, form and style) for a particular gathering of hearers."²¹ The fittingness can provoke the transformation of the congregation.

In order to find the fittingness between text and context, Tisdale introduces local theology which preserves the particularity of fittingness. She says, "It requires of the preacher the interpretation of biblical texts, the interpretation of contemporary contexts, and the imaginative construction and communication of *local theology* that weds the two in a fitting and transformative way."²² The term, "Local theology," which is borrowed from missiologist Robert Schreiter, means the analysis of local cultures and the development of theological understandings that are appropriate for a particular people.²³ The

¹⁹Tisdale, 33.

²⁰Tisdale, 38.

²¹Tisdale, 33.

²²Tisdale, 38.

²³Tisdale, 38.

preacher has to bring the text and context fittingly together in one creative and imaginative act of theological construction which is local theology. For Tisdale, the preacher is most important as a practitioner of local theology and a combiner of text and context. In his/her imagination, they are combined fittingly together.

Sixth, Kathy Black, who has the particular concerns of those who are disabled and has developed a healing homiletic, tries to contextualize preaching through emphasizing the careful approach to context. For Black, the context implies not only physical disabilities, but also all who come to church carrying burdens. Due to her focus on context, context and text do not have to be treated at the same weight in preaching, even though they take a cooperative mode. Black approaches the context initially and carefully, identifying with the context of persons with disabilities. Black asserts that preachers, regardless of their conservative or liberal perspectives, should not treat the members of the congregation with disabilities as sinners or objects who need repentance or should be fixed.²⁴ The approach to context (people with disabilities) should be more careful from the beginning point in preparing the sermon because the context is already a wounded one.

Kathy Black agrees that there is a gap between the biblical text and the contemporary context. However, there are conditions to connect text and context. They are "remaining faithful" to the

²⁴Kathy Black, *A Healing Homiletic: Preaching and Disability* (Nashville: Abingdon Press, 1996), 13.

text and "without oppressing" persons who live with disabilities (context).²⁵ Thus, discussing the relationship between text and context, Black does not identify text with context directly. In other words, Black does not imply the literal application of text to the context, because context can expand or diminish the text. Through the relationship of the terms, "cure" and "healing," Black shows the relationship between text and context. According to Black, the textual term, *cure* is not the same as the contextual term, *healing*. Although *cure* in the text is rare today, *healing* is possible in the context. Although *cure* almost always means *healing*, the opposite is not true; *healing* often does not mean *cure*.²⁶ This example implies the loose relationship of text with context. Thus, the literal application of the text to the context does not fit and does not have the possibility to transforming present lives beyond the textual boundary.

Seventh, Eunjoo Kim contextualizes preaching through the positive interpretation of culture. Kim makes a distinction between the role of the text and that of the context, even though they have a partnership in preaching. Kim says, "In order to cook healthy spiritual food for the congregation, the preacher uses the biblical text as a main ingredient and the congregation's distinctive cultural elements as tasty sauce."²⁷ Eunjoo Kim makes a cooking analogy. Preaching is like cooking a meal. For Kim, the biblical text is the main ingredient and the congregational

²⁵Black, 180.

²⁶Black, 181.

²⁷Eunjoo Mary Kim, 151.

context is a tasty sauce.²⁸ For Kim, text is primary for preaching, while context is supplementary. This means that the true meaning of a text can be generated through the addition of a particular context. Even though context alone can affect the style, form and content, a genuine meaning of the message depends on biblical text. While Black initially concentrates on context, Eunjoo Kim treats context as supplementary, even though Kim expands the realm of context into cultural and ethnic dimensions.

By comparison, Paul Tillich contextualizes preaching as a translation model, which is mainly concerned with the preservation of Christian identity. He wants to translate the Word of God into understandable form in context. Stephen Bevans explains the translation model. He says, "There is always a content to be adapted or accommodated to a particular culture. What makes this particular model especially a "*translation model*," however, is its insistence on the message of the gospel as an unchanging message."²⁹ Even though Tillich tries to narrow the gap between text and context, context places in a secondary position which Gospel should be reached.

Fred Craddock and Thomas Long contextualize preaching to establish two pillars (text and context) in preaching through the emphasis of congregation. While the translation model is an attempt to interpret the message without harming, and to narrow the distance of pillars through the moving of one pillar such as context, they attempt to narrow the distance of pillars through

²⁸Eunjoo Mary Kim, 151.

²⁹Bevans, 30.

the positive interpretation of congregation. Congregation can affect the content, form, and style of preaching. Their primary concern of contextualization is not the establishment or preservation of context as well as text, but the recognition of congregation throughout the preaching. This model provides the contact point between text and context because it validates the human context as an unmovable pillar.

Black and Latin-American preaching can be called the praxis model of contextualization which attempts to transform context. While earlier models focus on the Word of God and on delivering it to a particular context, the praxis model focuses on the identity of Christians within a culture as that culture is understood in terms of social change.³⁰

Leonora Tubbs Tisdale, Kathy Black, and Eunjoo Kim try to contextualize preaching focusing on a specific context. Tisdale asserts the weaving of context and text in preaching through local theology. For Black, the context which is the culture of disabilities is absolute like the text in preaching. Eunjoo Mary Kim, intensifying the role of context, asserts the significance of ethnic characteristics within a context. This contextualization of preaching acknowledges the subdivided culture and social context seriously.

We summarize the developments of the contextualization for preaching. At first, the contextualization of preaching began with the recognition of the context in preaching even though it still prioritizes unchangeable biblical text. It is just a

³⁰Bevans, 63.

deepening feature of the application in preaching. Secondly, the contextualization is to build solid pillars for preaching which can be connected with the congregation. Thirdly, the contextualization subdivides context according to various recognition of context: cultural, political, and social. The focus is discerning what God is doing and saying in that context.

Hermeneutics of Contextualization in Preaching

The main task of hermeneutics focuses on understanding. The term, hermeneutics, derives from the Greek noun that came to mean "understanding," which was in turn based on a verb that had apparently meant "to say" or "to speak." According to the *Concise Encyclopedia of Preaching*, "Hermeneutics in general terms is the art of understanding. More specifically, it refers to the methods and techniques used to make a text understandable in a world different from the one in which the text originated.... Hermeneutics is the art of understanding such an expression in the world of the hearer or reader."³¹ Classical hermeneutics has focused on developing rules and principles to explain the biblical text, and to bridge the gap between the past text and the present context. Classical hermeneutics requires a triangular structure. The upper angle is God/Theology. The bottom left angle of the triangle is text or tradition, while the bottom right angle

³¹James A. Sanders, "Hermeneutics," in *Concise Encyclopedia of Preaching*, ed. William H. Willimon and Richard Lischer (Louisville, Kentucky : Westminster John Knox Press, 1995), 175.

is the historical and sociological context.³² Canonical hermeneutics shows a typical example of the classical triangle to arrive at the exegetical meaning:

The early social context in the biblical text are clues for discerning canonical hermeneutics—that is, the hermeneutics that provide keys to unlock the power of the critically read Bible today.... The Bible is full of unrecorded hermeneutics that lie among the lines of the scripture wherever an earlier tradition is adapted to a text addressing a new situation.³³

Canonical hermeneutics focuses on the canonical process in which the text has been slightly modified to get new contextual meaning. The text could be cited, formed and reformed through the canonical process. Canonical hermeneutics should be more elaborated for contextualization. In the canonical process, the concern of context begins with the context in text. The text is presupposed preferentially. Thus, the canonical process, the static poles, text and context, do not have equal position. Eunjoo Kim says, "The task of hermeneutics is not simply to explain the original meaning of an ancient text with scientific investigation. Rather, the task of hermeneutics is to understand a text by reflecting on its truthful meaning relevant to the contemporary reader."³⁴ The truthful meaning relevant to contemporary context is not a simple reinterpretation of the text relevant to context but epoch making

³²James A. Sanders, *Canon and Community* (Philadelphia: Fortress Press, 1984), 77-78.

³³Sanders, "Hermeneutics," in William H. Willimon and Richard Lischer, 179.

³⁴Eunjoo Mary Kim, "Hermeneutics and Asian American Preaching," *Semeia* 90-91 (2002): 271.

interpretation of the text by context. The definition of contemporary context varies, because it has multiple backgrounds such as cultural, social, political, economic and religious. Thus, the classic mode of the triangle has been modified by the hermeneutics of contextualized preaching.

There are three tasks for the hermeneutics of contextualization in preaching. First, the hermeneutics of contextualized preaching begins with the modification of the classical hermeneutics triangle. The hermeneutics for contextualized preaching modifies the classical triangle: from God(center)---text(left)---ancient context(right) to text(center)---preacher(left)---contemporary context(right).³⁵ The text already includes ancient context as well as God. The relationships between text, preacher, and context are not unilateral, but interact with each other academically and experientially. The relationship between text and preacher begins with individual research and experience of God. The preacher's conviction slowly becomes the preacher's faith(text ↔ preacher). The relationship between text and context also begins with congregational experiences of God, which becomes congregational faith(text ↔ context). The initial faith by preacher could be covered through his/her unique theological tendency. The faith of the congregation could be covered through their cultural setting. Thus, their faith can be formed as a unique passage in which text could be delivered. The difference between the passages of

³⁵Phil-Hyung Yeom, *Seol Kyo Shin hak [Theology of Preaching]* (Seoul: Sung Kwang Mun Wha Sa, 1989), 17.

preacher and congregation causes the communicative barriers. When the preacher meets the text, the preacher approaches it with his/her theological, cultural, social, political, and economic backgrounds. The context (congregation or specific place) also meets the text with their backgrounds. As the interpretation formed by preacher is the faith or theology of preacher, the one formed by context is also the faith of the congregation or the period. The relationship between preacher and context is constituted with the transmission and response of message depending on their faith (preacher ↔ context). The preacher's task is to provide the contextual meaning of the message. Thus, the preacher's effort to contextualize the preaching begins with sincere shuttling between text and context by preacher. Through frequent shuttling between preacher and text, the preacher can discern the meaning of the original message. Through frequent shuttling between preacher and context, the preacher makes rapport with the congregation, and acknowledge their needs. Through interactive shuttling between text and context, the preacher can discover a contextual meaning of text.

Secondly, the hermeneutics of contextualized preaching attempts to do the inter-textual interpretation which includes reader's participation in the interpretation of the text, because there is no text that exists independently. Julia Kristeva, the originator of the term, "inter-textuality," understands that text is a place of intersection and neutralization in a network of signification.³⁶ When a reader reads a given text, simultaneously another text, such as

³⁶Julia Kristeva, "The Bounded Text," in *Desire in Language* (Oxford: Basil Blackwell, 1984), 36.

the experience of reader, is also read. Thus, text is not a simple container which contains only one meaning, but it is the linguistic network which requests the participation and response of readers. Thus, the inter-textual interpretation acknowledges the pre-concept (prejudice) of preachers or listeners, such as religious and personal experiences. When a preacher or congregation has had severe experience as a minority in America, that experience can become a pre-concept of the preacher or congregation. Even though this pre-concept may damage the intention of biblical text and its authors, it also has a possibility of touching the heart of the congregation deeply. One of the most important things in inter-textual interpretation is to establish the criterion for the pre-concepts of the preacher.

Using the criteria for evaluating theological perspectives by Eunjoo Kim, we can make criteria for the pre-concept for inter-textual interpretation. The first criterion for inter-textual interpretation is that the preacher's pre-concept should be based on the communal experience of his/her listeners. This is an attempt to achieve the objectivity of pre-concept.

The second criterion is that the preacher's pre-concept should have openness. The pre-concept should be neither static nor absolute, but be open-ended to the internal and external changes of the congregation's environment.³⁷ Thus, inter-textual interpretation could be beyond the simple sets of theory, and challenges the preacher to examine text and context effectively.

Thirdly, the hermeneutics of contextualized preaching is

³⁷Eunjoo Mary Kim, "Hermeneutics and Asian American Preaching," 272-73.

concerned with the variation between the interpretation of text by the preacher and the interpretation of text by the context (congregation). It is important for the preacher to consider the fact that as a congregation each person brings their pre-concepts in front of the pulpit. The variation between the interpretations of the preacher and the interpretation of the context is the preacher's task, which should be solved by the contextualization of preaching. This variation happens when the preacher encounters the text with his/her own background and the congregation also encounters the text with their own backgrounds (①preacher's interpretation=text↔preacher↔preacher's context
②congregational interpretation=text↔congregation↔congregational context). Whenever the variation becomes larger, the preaching fails to catch the attention of context, and loses the contextual meaning of text. The hermeneutics of contextualized preaching, through inter-textual interpretation, is an attempt to diminish the variation between ① and ②, and also provides the meeting place in which text takes its seat in context. Thus, the final purpose of hermeneutics in contextualized preaching is the elimination of variation between the preacher's interpretation and congregational interpretation. This elimination happens when there is a deep and adequate emotional connection to the context. The elimination of variation between preacher and congregation may be done collectively through the discovery of shared inheritance. Then, the Word of God will be alive in all Christians.

Hermeneutical Contact Points in Contextualization

The hermeneutical process of contextualization provides contact points, which are necessary for effective communication with listeners. The Word of God always needs contact points which are the passages to enter the context. Originally, the image of God which dwells in human nature can be the contact point between God and human beings. However, whenever Christianity has been proclaimed in missionary contexts which is constituted complicatedly by social, political, economic, cultural, and religious, ethnic elements, there are always conflicts and tension with the context, such as indigenous religious thoughts and traditional ethical systems. Thus, in order to deliver an effective and fitting message to the specific context, the contact points, which give a recognizable passage to the Word of God, are necessary to bring the contextual meaning of the text.

The contact points for preaching should be hermeneutical. This means that not just any contact point for delivering the message is possible for contextualized preaching. As the term, hermeneutics means the bridge for understanding between the first witnesses of the text and contemporary people of the context, the hermeneutical task should be consistent with the original meaning of the text. Thus, contact points should be produced through the hermeneutical process, because they are the passage through which contextual meaning of the text does not contradict the original meaning of the text.

The term contact point, means the encountering place in which

context (congregation) meets the Word of God. As the struggle for ethnic justice, for instance, is the contact point of black preaching, the contact points of contextualized preaching have been derived from the accumulated experiences of congregation. As the communicator, who is in the midst of the past text and present context, the preacher, above all, should search for hermeneutical contact points through sincere examination of the context. After that, the preacher transmits the biblical message to the congregation through them. This is the role of hermeneutical contact points in contextualized preaching.

The significance of the hermeneutical contact points in contextualized preaching is in its dynamic force, which appeals to the heart of the congregation when it has "fittingness." The fittingness of the hermeneutical contact points in contextualized preaching appears through the eager reception of the message by the congregation. Fittingness does not refer to faithfulness to either the contextual or textual centered preaching, but refers to the deep impression of the congregation. Craddock explains the power of fitting contact points in preaching:

Who among us has not been stirred or perhaps even changed by the right word at the right time? Parishioners will request copies of sermons, funeral meditations, or wedding ceremonies, not because these excelled in every way all other such offerings by the minister, but because for the occasion or for the persons present, "it was so fitting." However one may define Word of God, this expression must be included: "it is fitting."³⁸

Thus, the hermeneutical contact points in contextualized

³⁸Craddock, *Preaching*, 92.

preaching should have their purposes to fit a text with a context intimately.

Black and Latin-American preaching are good examples of contextualization in preaching, which use contact points properly. Black preaching finds contact points out of African-American culture. Henry Mitchell, a representative black preacher, says, "The key to understanding the different styles of preaching is in the word *culture*.... Without Black culture, there could be no Black preaching."³⁹ For black preachers, their culture, including the emotional and physical suffering rooted in the historical anguish of the victim is their hermeneutical contact point. The hermeneutic contact points by Henry Mitchell are language and culture, and the person's current need.⁴⁰

Latin-American preaching stresses the necessity of contextualization in preaching. Gonzalez and Gonzalez say, "The main task of the preacher is to listen anew to the biblical text, and to interpret contemporary life in the light of that text."⁴¹ Contextualized preaching for Latin Americans also needs hermeneutical contact points. Gonzalez and Gonzalez imply the hermeneutical contact points in *Liberating Pulpit*:

In the case of preaching, the medium includes the social, political, and economic identity of the preacher. The message is also shaped in part by the social, political, and economic identity of the congregation.... Words do not stand alone.⁴²

³⁹Mitchell, 11-12.

⁴⁰Mitchell, 20-21.

⁴¹Gonzalez and Gonzalez, 30

⁴²Gonzalez and Gonzalez, 67.

Social, political, and economic situations as the medium of preaching are hermeneutical contact points for Latin-American preaching. Through the hermeneutical contact points of preaching, which is embedded in the particular culture of Latin-Americans, they shuttle between biblical text and context. The exact awareness of context is a stepping stone for the hermeneutical contact points. In common with the hermeneutical contact points of Black preaching, those of Latin-American preaching are out of their severe experiences. However, the hermeneutical contact points of Latin-American preaching are more inclined to the political, social, and economic dimensions, while those of black preaching are more inclined to the cultural and ethnic dimensions.

Chapter 4

Understanding of the Korean-American Context

Korean-American Ethos

The understanding of the Korean-American context should be considered from two perspectives: the native ethnic characteristics of the immigrants, and the dominant culture in the immigrant context. Eunjoo Mary Kim describes these two elements in the immigrant context as "internal" and "external" conditions. While internal conditions identify with the cultural ethos of the congregation, formulated by the native Korean heritages, external conditions identify with the serious problems which Korean-Americans face as an ethnic minority group within the strata of American society.¹ The complicated characteristics of the immigrant context is due to the new ethos (new way of life) of Korean-Americans through the immigrant life in America.

Clifford Geertz defines ethos as "the tone, character, and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude toward themselves and their world that life reflects."² The Korean-American ethos can be described as the inner status which provokes or restrains an expressive-response through encountering outer stimulus. Even though strong stimulus has been given, the expressive-responses have various forms by inner ethos. Thus, the understanding of the new ethos, which has

¹Eunjoo Mary Kim, *Preaching the Presence of God*, 14.

²Clifford Geertz. *The Interpretation of Cultures* (New York: Basic Books, 1973), 93.

been formed in immigrant context, is inevitable for the understanding of immigrant context.

The first perspective on the Korean-American context concerns "Koreanness" which is the bearers of Korean tradition and culture. "Koreanness" contributes to building a single national culture and to a similar way of living. The native Koreanness has been proclaimed through many titles such as nationality, Koreans' way of thinking, value system, psychological culture, identity, characteristics, archetype of thinking and prototype. "Koreanness" is a distinctive, transmitted characteristic which has formed over a long period and continues to develop even in immigrant context. The Koreanness has not changed even though Koreans have immigrated into America and have also converted to Christianity. It is not too much to say that the Koreanness is the native ethos of Koreans.

"Koreanness" as the ethos of Koreans has been characterized through its own dynamic power. Especially, when the native ethos combines with other stimulation, such as a religious message, it has produced an explosive power. Jung Young Lee, explaining Korean-American preaching, says, "Understanding the cultural and religious background of an ethnic congregation is essential for effective preaching."³ Historically, the popularity of religions in Korea such as Shamanism, Buddhism, and Confucianism can be explained through the encountering with the native Korean ethos. The imported religions had been refined and expanded with native Korean ethos, and became traditional religions.

³Jung Young Lee, *Korean Preaching*, 24.

The explosive growth of the Korean church can be explained through the combination of this Korean ethos and the Christian Gospel. Any pastor who wants to achieve church growth has to understand the Korean ethos, and has to sow good seeds of the Gospel in the Korean mind. The ethos can occasionally work as the adhesive power of religion. As an example, when the Korean people received the Gospel from the missionaries, we could see the spontaneous aspect of Korean people in receiving the Gospel. The reason is derived from the characteristic of the native Korean ethos. Due to the native Korean ethos, the Korean people have not hesitated to become Christians even though there were many obstacles and much suffering. Thus, "Koreanness" is indispensable for the recognition of the Korean-American context because it has contributed positively or negatively to produce distinctive Korean-American characteristics, not only in religious life but also in overall lifestyle. The unchangeable Koreanness are *han* (an indigenous form of lamentation), *jung* (warm-hearted relationship), *che-myun* (social face), piety, the family system, formalism and authoritarianism, and native religiosity.

The second perspective on the Korean-American context is about external conditions which are the outer impacts to internal conditions through the immigrant process. The immigration process is accompanied by hardship of immigrants because the encounter between internal and external conditions always brings about conflict. Especially, when external conditions are dominant, the encounter provokes maltreatment and oppression by external conditions. According to Eunjoo Mary Kim, the encounter between

internal and external conditions is experienced as enormous psychological, physical, and emotional stresses, because of racial prejudice and a perverse social system.⁴ The alien American culture and customs, as the outer stimulations, have formed the Korean-American ethos which is the re-formation of the native ethos. The natural environment, climate, ethnic suffering, as well as the physical experience of Koreans in America, strongly influenced the formation of the Korean-American ethos through either contradiction or accommodation to them. Although the contradiction between these internal and external conditions in the Korean-American context is difficult to analyze, both the internal and external conditions are good clues for effective preaching in the Korean-American situation, because Korean-Americans have formed their unique ethos in America.

Inner Conditions of Korean-Americans

The sensitive approach to Korean-American preaching begins with the inner conditions of Korean-Americans. What are the inner conditions of Korean-Americans?

At first, one of inner conditions of Korean-Americans is the *han* (恨) ethos. There is no different opinion that *han* is a representative ethos of Koreans among the many characteristics of Koreans. The characteristics of Korean *han*, according to Kyu-Tae Lee, is composed of two Chinese characters: *shim* (心, "mind, heart") and *kan* (艮, be out of joint, stop) which means the pain of

⁴Eunjoo Mary Kim, 43.

the mind. This is a mental state in which hurt feelings are trapped in the mind.⁵ The concept of *han* is considered by scholars, as well as by the general public to represent the underlying psyche of the Korean mentality and the ethos of Korean culture. A Buddhist poet, Eun Ko states, "We Koreans were born from the womb of *han* and brought up in it."⁶ Hyun Kyung Chung says that *han* is the root experience of Korean people, or the collective consciousness.⁷ No one contends that *han* is not the best description of the Korean individual and collective emotional expression. The causes of *han*-generation vary; such as shrunken Korean history⁸, Confucian class consciousness⁹, the existence of *minjung*¹⁰, and the psychological complex of the

⁵Kyu-Tae Lee, *Han Kukin Eu Eusik Kujo [The Mental Structure of Koreans]*, vol. 2 (Seoul: Sin-Won-Mun-Wha-Sa, 1987), 201.

⁶Quoted in Andrew Sung Park, "Theology of *Han*," *Quarterly Review*, 9 (Spring 1989): 48-62.

⁷Hyun Kyung Chung, "*Han-pu-ri*: Doing Theology from Korean Women's Perspective," *Ecumenical Review* 40 (January 1988): 30.

⁸Nam-Dong Suh, "Towards a Theology of *Han*," in *Minjung Theology: People as the Subjects of History*, ed. The Commission on Theological Concern of the Christian Conference of Asia (Maryknoll, N.Y.: Orbis Books, 1983), 58.

⁹Nam-Dong Suh, 58. Nam-Dong Suh says, "Under the Confucianism's strict imposition of laws and customs discriminating against women.... At a certain point in Korean history, about half of the population were registered as hereditary slaves and were treated as property rather than as people of the nation." The Confucian order, emphasizing the class consciousness of people and the separation between woman from man, has played an important role in generating the Koreans' *han*. The lowest class was hardly treated as human being. Women, especially, were deserted beings from the womb.

¹⁰Wan-Sang Han and Sung-Ki Kim, "The *Minjung*-Sociological Essay about *Han*," in *The Story of Han*, ed. Kwang-Sun Suh (Seoul: Bori, 1988), 64-65. Since the late 1960s *minjung*, mainly factory workers and farmers, have suffered from the unjust political, economic, and social system. Wan-Sang Han and Sung-Ki Kim assert, "*han* is the existential experience or historical and social experience of *minjung*. Under the chagrined and cruel situation, the *han* of *minjung* has been formed, continued and emerged."

Korean people.¹¹ As we see in the *han*-generation, *han* is not only an inner and personal complex, but also an outer and collective complex of the Korean people inherited from past generations.

Most of the Korean-Americans have already experienced *han* before they immigrated to America. Thus, *han* can be the inner conditions of Korean-Americans because it is also the best word to contain and express the depths of native Korean-American experiences. However, in America, they have also *han* experiences. According to Andrew Sung Park, the sources of *han* in the Korean-American context are racial conflict, transnational corporations, redlining, the "middle-agent minority" phenomenon, classism, and a crisis of identity.¹² Jung Young Lee expresses the *han* of Korean-Americans as an ethnic marginality. He says, "For me, ethnicity is the primary determinant that creates my marginal status in this country. Because I am an ethnic minority, I experience marginality in political, economical, social, educational, and other areas."¹³ Thus, *han*, for Korean-Americans, is a sense of unresolved resentment or a sense of helplessness against ethnic injustice, and *han* can be the archetype of the Korean-American personality and emotional structures which are

¹¹Kyu-Tae Lee, *Hankukin Eu Yuksa [The History of Korean Folklore]* (Seoul: Hyun-Eum-Sa, 1983), 93-104. In a folklore study, Kyu-tae Lee, using Freud's concept of libido, interprets *han* as repressed libido. *Han* is generated by the finite characteristic of human being such as death. *Han* can be originated and nurtured by death because death is considered a fearful or dirty thing. Especially, the death in distress amplify the *han*.

¹²Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective* (Maryknoll, N.Y.: Orbis Books, 1996), 26.

¹³Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 34.

the collective feelings, as well as the personal experiences of Korean-Americans.

Secondly, another condition of Korean-Americans is the *jung*(情) ethos. *Jung* is a representative Korean-American ethos among the many characteristics of them. Korean traditional society is commonly called a society of *jung*, because *jung* has permeated into Korean culture over a long period. While *han* is the archetype of the Korean-American personality and emotional structure, *jung* is the fundamental psychological frame of the personal and social relations. *Jung* is the attribute of relationship which determines the level of intimacy in personal and social relations. What is *jung*? When we observe *jung*(情) through the Chinese letter, *jung* is a combination of a mind(心) and green or purity (青). Literally, *jung* is a green mind which means a pure and simple mind. *Jung* represents real humanity. There is no exact corresponding notion in English words, so we must find similar words. Kyu-Tae Lee describes *jung* as, "sympathy" which shows *jung* with people; but this cannot express *jung* with the mountains and rivers in one's hometown. "Affection" shows a good loving relationship but cannot show the hateful *jung*. "Mercy" lacks the expression of a "*jungful*" appearance. "Benevolence" is ambiguous. "Love" is more highly concentrated than *jung*. "Compassion" is smaller than *jung* in size.¹⁴ Andrew Park says that the Korean heart is understood through *jung*, and divides it in three ways. First, *jung* is the feeling of endearment. Second, *jung*

¹⁴Kyu-Tae Lee, *SeoKuIn Eu Eusik kujo [The Structure of Westerner's Consciousness]* (Seoul: Sin-Won-Mun-wha-Sa, 1993), 180-81.

is the warmth of human-heartedness. Third, *jung* is compassionate attachment, and fourth, *jung* is an intense longing for somebody or something.¹⁵

Even though *jung* begins with the single knot of traditional human relationship in Korean society, *jung* becomes the core and durable knots of human relationship in Korean-American society. When Korean-Americans get familiar with, or feel an intimacy with alien people or situations, they express that they "have *jung* with them" (*jung-dul-da*). *Jung* is alive in the midst of Korean-Americans. *Jung* springs from the Korean-American mind and grows up among Korean-Americans. According to Korean folk scholars, *jung* is sustained through the following common and fundamental situations or dimensions: (1) continuous relationship, (2) high frequency of contact, (3) warm heart, and (4) concealing other's defects. These four situations are intrinsically and inextricably interrelated with one another.¹⁶ Depending on the fundamental situation, we can see more closely the causes of *jung* occurrence in Korean-American context.

At first, the *jung*-feeling emerges from the intimate relationship caused by co-residence experiences. Korean-Americans have shared a space for living, or lived within such a short

¹⁵Andrew Sung Park, *Racial Conflict and Healing*, 110-11.

¹⁶Yong-woon Kim, *Hankukin Kwa Ilbonin Eu Eusik Kujo* [*The Structure of Consciousness in the Korean and Japanese*] (Seoul: Hangilsa, 1985), 196; Yeol-Kyu Kim, *Hankukin* [Koreans: Searching for the ground of their Mind] (Seoul: Mun-Hak-Sa-Sang-Sa, 1988), 100-02; Yeol-Kyu Kim, *Hankukin Urineun Nukuinka?* [Koreans: Who are We?] (Seoul: Jayumunhaksa, 1986), 149-53; and Kyu-Tae Lee, *SeoKuin Eu Eusik kujo* [*The Structure of Westerner's Consciousness*], 183-84.

distance in which *jung*-feeling is possible. According to Andrew Sung Park, Korean-Americans have flocked together from earlier immigration. He says, "Encountering a language barrier, different foods, different social values, and racism in a new and strange land, most Korean-Americans tend to flock together withdrawing into their Korean enclaves.... They eat Korean foods, speak Korean most of the time, and find friendship almost exclusively among fellow Korean immigrants."¹⁷ Even though Andrew Park speaks about the withdrawal model of Korean-Americans negatively, it also can be a cause of *jung*-generation. Moreover, Korean-Americans built Koreatown in which Korean-Americans have lived self-sufficiently. It is not necessary for Korean-Americans to buy the necessities of life in other ethnic stores. Commonly some old people spend their entire time in Koreatown without inconvenience. The "living-in-the-vicinity" is an important component for *jung*. As long as people are available to contact frequently in the *jung*-feeling situation, they are potentially *jung* objects. Korean-American society provides a condition of *jung*-generation.

Secondly, the intensity of *jung* is in proportion to the frequency of contact. Even though Korean-Americans live a great distance away, their frequent contacts make the *jung* more deeply. According to Andrew Sung Park, 71 percent of Korean immigrants are churchgoers. Korean-American churches are the centers of immigrant activities.¹⁸ Once a week, at least, most

¹⁷Andrew Sung Park, *Racial Conflict and Healing*, 94.

¹⁸Andrew Sung Park, *Racial Conflict and Healing*, 94.

Korean-Americans visit church, and every year, they meet in alumni meetings of elementary, middle, high schools, and college to establish an identity and security in the immigrant context. The frequency of these contacts allows for the possibility of *jung* to occur. When we describe *jung* as a product of relationship, *jung* is closely connected with sustaining time. *Jung* does not come out through instantaneous relationships, even though love can start with a glance. The long period of immigration produces deep *jung* among immigrants.

Thirdly, *jung* is derived from warm-heartedness such as familiarity, intimacy, and comfortableness. During the Yi dynasty, a missionary of the Netherlands, Hamel, had drifted and arrived on *Jeju* island which is in the southern part of the Korean peninsula. He wrote about the characteristic personality of Korean people. "In an alien non-Christian country, I was treated very humanistically [humanely]. The love of Koreans is better than the love of other Christian countries."¹⁹ This phenomenon is possible because of the *jung* of Korean people. Korean-American *jung* is powerful beyond ethnicity, class and nation. Specifically, as marginal people, Korean-Americans feel compassion for other people's hardship. There is a saying in Korean: A widow knows another widow's hardship. People of sorrow or suffering are connected through mutual *jung*. The strength of the *jung* of affection enables them to transcend many of the tragedies of their lives.

¹⁹Kyu-Tae Lee, *Hankukin E Kwanhan Essay [The Essay on the Koreans]* (Seoul: Sin-Won-Mun-Wha-Sa, 1995), 277-78.

Thirdly, the religiosity of Korean-Americans is the most important inner condition they possess. Traditionally, Korean society is a multi-religious society. This means not only the coexistence of religions externally, but also the strong influence on the people internally. Although it is not easy to define what religion builds the inner condition of Korean-Americans, the religiosity of Korean-Americans is the unchangeable element in the immigrant context. Every person in Korea has been influenced by multiple religions. It is not an uncommon confession that "I was born in a Buddhist family, taught a Confucian education, and have shamanistic tendencies in religious ritual." The religiosity of Korean people is not limited to one religion. Heup Young Kim and David Ng show the synthesis of ideas within Asians characteristics:

They tend to accept a variety of spiritual ideas, religious teachings, and moral practices that "make sense." Rather than limiting oneself to the strict boundaries of a specific religion, many Asians are open to ideas that seem useful and can be incorporated into one's existing cluster of beliefs. Being religious does not necessarily imply membership in a particular religious institution or the profession of a certain system of theology. A great number of Asian North American Christians can tell of their parents who observe basic Buddhist religious practices but also have a world-view that is Taoist and behave according to Confucian social principles and rites.²⁰

²⁰Heup Young Kim, "Sanctification and Self-Culturation," Ph.D. diss., Graduate Theological Union, Berkely, Calif., 1992, 7, quoted in Heup Young Kim and David Ng, "The Central Issue of Community: An Example of Asian North American Theology on the Way," in *People on the Way*, ed. David Ng, (Valley Forge, PA.: Judson Press, 1996), 27-28.

The religiosity of Koreans contains Buddhism, Confucianism, and Shamanism which have been blended together in their actual living. The traditional religions in Korea became part of what may be called the religious "soil" of Koreans. In discussing the religiosity of Korean people, it is of no use to separate each religion. From the primitive ages, religions have been interconnected with Korean life. This became the frame which accepts and understands religion and forms the world-view of the Korean people.

Although the Korean mind should not be limited in the boundary of a particular religion, it is obvious that Shamanism is the basic ground of Korean religiosity. Historically, there has been a deep and long effect of Shamanism on the Korean people. Korean people meet other religions with the shamanistic mind. When Buddhism came into Korea, the Buddhism became shamanistic Buddhism. Confucianism also became shamanistic Confucianism. Thus, the influence of Shamanism is more important than that of other religions to shape the new spirituality through its transformation and appropriation. This can also be seen in the indigenization process of Christianity. Boo Woong Yoo explains the role of shamanism in rooting Christianity in Korea:

First, the belief of Shamanism have enabled Koreans to comprehend more easily the references in Christianity to the idea of God, to evil in the world, to heaven and hell, and to benevolent and evil spirits. Second, the above characteristics [fatalism, moral indifference, self-centered interest, escapism, and also fanaticism in its ceremonial rites], developed through belief in shamanism, greatly affected the Korean appropriation and

expression of Christianity, through revival and Pentecostal enthusiasm and other-worldly orientation.²¹ The religiosity which is mainly rooted in shamanism becomes the unchangeable element even though Korean people have already immigrated into America.

External Conditions of Korean-Americans

Korean-Americans are a part of American society. They have been affected by the political, economic, and social structures of America. As immigrants, Korean-Americans interact with American culture whether positively or negatively. What are the distinctive characteristics of American culture which stimulate the formation of Korean-American ethos?

First, American culture brings about an identity crisis through the acculturation process between dominant American culture and ethnic minority immigrants who still have their own cultural heritages. Although Euro-centric culture is dominant in America, most hyphenated Americans as immigrants still have their life-styles and value system through native cultural heritage. However, the process of assimilation brings about conflict. Acculturation is the first of the types of assimilation to occur when a minority group arrives on the scene. According to Won Moo Hurh and Kwang Chung Kim, one of the most important factors which

²¹Boo Woong Yoo, "Response to Korean Shamanism by the Pentecostal Church," *International Review of Missions* 75 (Jan. 1986): 70-74. Some pastors have used the Korean ethos improperly for their ambitions. Others have used the Korean ethos in order to heal the pains and sufferings of Koreans.

affect the acculturation process in immigrants is racial and cultural similarity between the dominant and immigrant groups. Because of the racial and cultural dissimilarity, the degree of cultural ambivalence and conflict seems relatively higher for Asian immigrants than for European immigrants.²² During the acculturation process, Korean-Americans have experienced certain patterns of acculturation such as: proficiency in English language, exposure to American-printed media, attitude toward anglicizing Korean names, and ethnic attachment variables related to acculturation. Won Moo Hurh and Kwang Chung Kim say, "Among these patterns of acculturation, Korean-Americans' ethnic attachment to their native culture and society is generally strong."²³ However, whenever Korean-Americans attach strongly to the native ethnic characteristics, it produces the result of running against the stream of acculturation. Eunjoo Kim mentions this conflict as the clash between home country values and morals of immigrants and those of America:

Differences in habits, customs, and language makes immigrants feel psychologically restricted and emotionally imprisoned in the American social context. They often lose or confuse values and the meaning of life. For non-European immigrants, the prerequisite for

²²Won Moo Hurh and Kwang Chung Kim, *Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation* (Rutheford, N.J.: Fairleigh Dickinson University, 1984), 74-75. The factors which affect the acculturation rate of immigrants are racial and cultural similarity between the dominant and immigrant groups, demographic and socioeconomic characteristics, nature and area of immigrants' settlement, proximity to homeland, mutual attitudes of the dominant and immigrant groups, and the length of immigrants' residence in the United States.

²³Hurh and Kim, 74-81.

becoming American has been to leave one's culture at the door.²⁴

For minority immigrants in America, the conflict between European and non-European cultures brings into focus cultural imperialism and identity crises. These result from the perspective within Euro-centric education that European culture is superior to other ethnic cultures. Eunjoo Kim, as an example, speaks about the Euro-centric educational system. "Public school education focuses on a European American way of life, giving great weight to European history, culture, religion, and language, and does not provide sufficient knowledge or appreciation of Asian values, history, or culture."²⁵ As minority immigrants, Korean-Americans have been forced to shrink into Euro-centric culture. Thus, Korean-Americans experience identity crisis.

Secondly, American culture directs racial prejudice towards Korean-Americans as an ethnic minority group. The term, ethnic minority implies a marginal status in social, economic and political situations. Even some Korean-Americans who were affiliated with the dominant class in Korea, are no more than a minority group in America. As an ethnic minority, Korean-Americans have suffered from racial discrimination which has resulted from their being Korean-Americans. They have been discriminated against by African-Americans, as well as Euro-Americans, since Korean immigration started. Andrew Sung Park shows some examples of discrimination in immigrant context.

²⁴Eunjoo Mary Kim, *Preaching the Presence of God*, 39-40.

²⁵Eunjoo Mary Kim, *Preaching the Presence of God*, 40.

As newcomers, Korean-Americans undergo direct and indirect racism from various groups. Many Korean-American small business people in particular are affected by anti-Asian-American sentiment. For example, in August 1993 a man shot a Korean-American grocer in Washington D.C., took a potato chip package, and walked out slowly. It was surmised that the motive was not robbery but racial hatred. In the same month someone broke into a Korean-American's house at Rowland Heights, California, and left a burned swastika and racially insulting graffiti on a rug and a wall inside. About the same time, a New York policeman hurled racial epithets at a young Korean-American woman and then hit her. Her crime was a parking violation....²⁶

Whenever Korean-Americans have encountered other ethnic groups, racial discrimination takes place, whether by African-Americans or by European Americans. Thus, Korean-American preachers should always keep in mind that they are addressing Korean-Americans who have experienced the painful discrimination as the outsider. However, it is not true that Korean-Americans are always victims of racial discrimination. Korean-Americans have appeared either as the injurers or as the victims.

Thirdly, American culture adjusts the traditional Korean value systems. As an example, traditionally the wife and children belong to her husband and their father. Won Moo Hurh and Kwang Chung Kim says:

In the traditional Korean family, the wife is confined to the home and bears the major responsibility of performing household tasks, whereas the husband is expected to be the breadwinner.... a high proportion of the immigrant wives

²⁶Andrew Sung Park, *Racial Conflict and Healing*, 28.

were employed. Employment of the wife is, however, a sharp break from the traditional Korean marital role.²⁷

The first Korean-Americans are familiar with unilateral or monotonous commitment to attain the communal goal, because they had grown up within this hierarchical systems in Korea. It is not uncommon for a Korean father to forcibly demand that his children attain a popular and higher income job such as medical doctor or judge. However, American society has caused those with a Korean value system to have doubt about patriarchal culture. Any father who is already steeped in American culture does not force his children to get a certain job in the future. It now depends on the decisions of their children. However, the major conflict between first generation and second generation in Korean-American families is caused by the forceful attitude of the first generation. The conflict between them is mainly derived from authoritarian and patriarchal styles of the first generation. Although the second generation of Korean-Americans still have respect for their parents, they express their opinions which may go against their parents' wishes, without any hesitation.

Hermeneutical Contact Points in the Korean-American Context

There are various ways to use 'context' in contextualized preaching. Context can be used for the delivering style, the form and the content of a sermon. However, context should not be used until hermeneutical work has been done. Through the hermeneutical

²⁷Hurh and Kim, 123.

work, the preacher examines the context for preaching.

Contextualized preaching should carefully establish the hermeneutical contact points in order to infiltrate the message into congregational hearts. In order to establish the hermeneutical contact points in Korean-American preaching, it is important to examine the native (internal) and acquired (external) conditions of Korean-Americans. These conditions have been built not only through the experience as bearer of Korean tradition, but also through the experience of being a minority in America. The hermeneutical contact points in Korean-American preaching should be based on those conditions. When we describe preaching as preparing a meal for the family dinner, the cook should satisfy two conditions such as health and taste simultaneously. If a cook is leaning towards the health of the family, she/he may naturally neglect the taste of a meal. On the other hand, if a cook is leaning towards the tastiness of the meal, she/he may overlook the health of family. And if the meal is to be balanced between these two conditions, the hermeneutical contact point of contextualized preaching should satisfy the native and acquired conditions of Korean-Americans.

What hermeneutical contact points can be used in Korean-American preaching? The hermeneutical contact points for Korean-American preaching should be approached from various perspectives of Korean-Americans such as the ethnic, religious, cultural, political, social, economic, and immigrational aspects of the congregation. Among them, the ethnicity, cultural identity, religiosity, and immigration of Korean-Americans which

are relevant to the internal (native), as well as the external (exterior) conditions can be used for contact points of Korean-American preaching.

First, the ethnicity of Korean-Americans is an important hermeneutical contact point for Korean-American preaching. This means that the ethnicity of Korean-Americans can be the essential passage in which the biblical text and the immigrant context can communicate with each other. Like most hyphenated Americans, Korean-Americans also have unique ethnic characteristics which have existed for a long period, and have formed through immigrational lives. Black preaching is the representative example of the preaching in which the ethnic characteristics of African-Americans have been used. Black ethnic characteristics used in preaching includes the black experiences in America as well as in Africa:

The preaching tradition of the Black ancestors did not spring into existence suddenly. It was developed during a long and often quite disconnected series of contacts between the Christian gospel, variously interpreted, and African men and women caught up in the Black experience of slavery and oppression.²⁸

The ethnicity of Korean-Americans, therefore, has to examine the various aspects of Korean-American context. Jung Young Lee points to two kinds of ethnic characteristics as the essential hermeneutical contact points for effective Korean-American preaching. First Lee regards a knowledge of the distinctive historical and cultural background of Korean ethnicity as an

²⁸Mitchelle, 23.

important contact point for communicating the whole gospel to a Korean congregation.²⁹ Secondly, Lee suggests the marginalized status of Korean-Americans as a contact point for the preaching. "Preaching must be a message of liberation and hope for marginalized Koreans."³⁰ For Lee, "Koreanness" and "marginalization" are contact points which indicate the particular situation of Korean-Americans from which they want to escape.

In the context of Korean-Americans, contextualized preaching needs more multiple contact points. Besides the internal or native conditions of Korean-Americans, Korean-Americans who recently arrived in America, have additional conditions such as culture shock, language barriers, racial discrimination, low self-esteem, generation gap, conflict with other races, and so on.

For instance, the ethnicity of Korean-Americans should not be viewed only from the perspective of victims of racial discrimination. Korean-Americans also have prejudice against other ethnic groups, such as African-Americans and Mexican-Americans. The mention of this by Andrew Sung Park is meaningful.

Some Korean-Americans call African-Americans *Gumdoong-yi*, which means "darkies." This title is derogatory. There is a positive term for African-Americans - *Hwoock-in*, "black people." I have quite often heard the term *Gumdoong-yi* from respectable Korean-Americans and been disappointed

²⁹Jung Young Lee, *Korean Preaching*, 23-24.

³⁰Jung Young Lee, *Korean Preaching*, 40.

at their racist remarks.³¹ Korean-Americans, sometimes, transfer their racial discrimination to other races. The victims of racial conflict are not only Korean-Americans but also other races. Therefore, the use of the contact point of Korean-American preaching should consider that Korean-Americans live in a multi-ethnic society

Secondly, the cultural identity of Korean-Americans is a hermeneutical contact point for preaching as well as the cultural identity of the transmitted passage in which the biblical text should be passed. Preaching without considering the cultural background of the listeners cannot touch the subtle emotional life of the listeners, because preaching is the enculturation process of God's revelation. Through the enculturation process of the Word, the Word of God has been incarnated for believers in every culture. Jung Young Lee shows the cultural element in the preaching.

One Sunday I invited an American missionary to speak who had spent more than twenty years in Korea. He spoke Korean very well, and everyone in the congregation was amazed at his proficiency with the language. After the service, however, a few people told me that despite his excellent Korean, the missionary's sermon had not touched their hearts. "It was a good sermon," they said, "but there was something lacking." I knew that what was lacking was the cultural element. Because he did not have a history and culture in common with that of Korean people, he could not fully share the Korean ethos, in spite of his excellent message.³²

³¹Andrew Sung Park, *Racial Conflict and Healing*, 42.

³²Jung Young Lee, *Korean Preaching*, 24.

The significance of culture as a hermeneutical contact point is in its invariable characteristics. Eunjoo Kim says, "Korean-Americans still retain their cultural DNA which is characterized by communalism, filial piety, interdependency, and a holistic worldview, including particular ways of communicating and modes of thinking. These cultural elements not only abide in first-generation immigrants but also extend to the third and even the fourth generations."³³ Due to such invariable characteristics of culture, the cultural identity of Korean-Americans can be applied to the hermeneutical contact point of Korean-American preaching. As immigrants, Korean-Americans have two kinds of cultural elements. One has been formed by the native cultural heritage. Another cultural element has been formed by the unique structure of the immigrant context. Thus, the preacher considers doubly the culture of Korean-Americans which has formed the personal and communal Korean-American way of the life in America.

Thirdly, the religiosity of Korean-Americans is a hermeneutical contact point for the Korean-American preaching. The religiosity of Korean-Americans is the disciplined passage in which they have been trained. Most Korean-Americans are extremely religious and almost fanatical in their devotion to the life of the church. The immigrant history of Korean-Americans began with a Christian background. According to Won Moo Hurh and Kwang Chung Kim, about 80% of Korean-Americans are affiliated with the immigrant church.³⁴ However, this does not mean that most

³³Eunjoo Mary Kim, *Preaching the Presence of God*, 3.

³⁴Hurh and Kim, 130.

Korean-Americans were already Christians when they arrived in America. According to Jung Young Lee, it was from the concern with the hardship of the immigrant situation that most Korean-Americans became Christians.

Although most Korean men who were the heads of their families, had received a Western education in Korea, and had held highly reputable positions there, they discovered that they were almost completely dysfunctional in America because of the enormous difficulties they faced stemming from linguistic, racial, ethnic, and cultural conflicts. In the midst of their suffering, dislocation, and identity crisis, Koreans sought and found an oasis in the church, a place where they could meet with other Koreans, speak their own language, and comfort themselves in the strange milieu of America. The church was for them the community of deliverance: It was "the heart" of Korean-American life.³⁵

In order to establish the hermeneutical contact point for Korean-American preaching, the religious background of Korean-Americans is necessary. While political and economic oppressions are the main subject of the hermeneutical contact points for Latin-American preaching, the religiosity of Korean-Americans is the most important hermeneutical contact point.³⁶ Shamanism, Buddhism, and Confucianism which constituted the Korean religiosity have deeply penetrated the ethos and life of Korean-Americans. As an example, Jung Young Lee asserts that the Korean mind-set is basically shamanistic.

Shamanism is already a part of the Korean Christian

³⁵Jung Young Lee, *Korean Preaching*, 26.

³⁶Gonzalez and Gonzalez, 67, 69.

experience. Most of so-called successful ministers who have huge Korean congregations preach sermons which are basically shamanistic in character. The emphasis in Korean Christianity on healing, on charismatic appeals in preaching and prayers, on material blessings through spiritual power, and on the experience of ecstatic trance during worship are all results of shamanistic influence.³⁷

When the preacher tries to use Shamanism as a contact point for preaching, a worldly blessing and a healing event could be contact points. Thus, Korean-American preachers should be sensitive to shamanistic contacts firstly even though they are merely the entrance for God's message. The use of worldly blessing as a hermeneutical contact point can enrich and strengthen Korean-American preaching through its adhesive power.

Fourth, 'immigration' of Korean-Americans can be the hermeneutical contact point for Korean-American preaching. 'Immigration' as a contact point in the preaching is more complicated than other contact points in the preaching. Won Moo Hur says, "Human immigration is a process of uprooting oneself from the familiar, adapting to the unfamiliar, and rerooting,"³⁸ The term, immigration implies the trans-plantation of roots resulting from the leaving of one's home country. All of Korean-Americans have passed over the barrier of immigration, and have experienced marginal lives. As a laborer, as a wife of an American soldier, as a war orphan, and as an illegal resident, Korean-Americans have experienced marginal life. The

³⁷Jung Young Lee, *Korean Preaching*, 31.

³⁸Won Moo Hurh, *The Korean Americans* (Westport, Conn.: Greenwood Press, 1998), 109.

immigrational experience is the experiential passage which Korean-Americans cannot forget. The immigrational story in preaching can always make them cry. Therefore, Korean-American preachers should consider immigrational experiences which are still alive in Korean-American hearts. The use of immigration as a hermeneutical contact point in the preaching can impress on their hearts because it is a common and unforgettable story to them.

Chapter 5

Practices for Korean-American Preaching

There are two reasons to attempt contextualization in Korean-American preaching. The first reason is to follow communication theory. There are four major elements for the communication process: sender, message, channel, and receiver.¹ The communicator, as sender, encodes the message that he/she wants to send, sends it through a channel, and the receiver decodes it. It is important for the communicator that an effective communication style is not unilateral or a one way delivery system but is interactive. Preaching, as an interactive communication, can not be conceptualized as a one way delivery system. The message is decoded according to the recognizable forms of that context, and the context also can contribute to the content of the message. Thus, Korean-American preaching should encode and decode message through interactive consideration of the Korean-American context.

The second reason for contextualization in Korean-American preaching is that Korean-Americans have a unique cultural background. They still sustain a native cultural heritage even though they live in multi-cultural and multi-ethnic context. The complexity of context can influence the style and content of preaching because preaching should depend on the congregational perceptual ability. Thus, Korean-American preaching must consider

¹David K. Berlo, *The Process of Communication* (New York: Holt, Rinehart and Winston, 1960), 28-29.

the cultural and ethnic contexts seriously.

The understanding of Korean-American context for preaching should be approached collectively, diversely, as well as individually. The collective approach means that the Korean-American context is derived from the uniformity of native culture. From the single nature, the Korean-Americans share something universal in their mind through similar experiences for a long time. Carl Jung calls this as collective unconscious. Jung says, "Our unconscious mind, like our body, is a store house of relics and memories of the past.... it is really common sense to admit the existence of unconscious collective processes."² The collective unconscious is not individual acquisitions, but the prior conditions or patterns of psychic formation in general. On the other hand, the Korean-American context should be approached diversely and individually too. The Korean-American context has been constituted by various backgrounds such as ethnic, cultural, religious, social, economic, and political.

Based on thoughtful considerations of Korean-American context, the writer suggests practical strategies for preaching to encode the message for Korean-Americans. The writer provides a questionnaire to identify the strategies for Korean-American preaching in the Los Angeles area. The questionnaire is a 14-item form designed to elicit effective preaching based on the Korean-American context. Among Korean-American churches in Los Angeles, the writer selected four churches for comparison:

²Carl G. Jung, *Analytical Psychology: Its Theory and Practice* (Routledge and Kegan Paul, 1968; reprint, London: Ark Paperbacks, 1986), 44-45.

Torrance First Presbyterian Church(Torrance), Valley Seoul Presbyterian Church(Reseda), Shin-il Presbyterian Church(El Monte), and Valley Korean United Methodist Church(Granada Hills). These churches of various denominations were chosen for comparison for three reasons: first, these denominations are common in Los Angeles; second, the sample includes small churches as well as big churches (from a 30 adult congregation to a 3,000 adult congregation); And third, these churches have different theological traditions. In the analysis of the questionnaire, the writer's main concern is to get the average result of every church. Depending on the analysis of the Korean-American context, the task is to build five strategies for Korean-American preaching.

Personal Approach to Korean-Americans

Preaching is a person-to-person communication between God, preacher, and listeners. The preacher should personally approach the congregation as well as God. The personal approach by the preacher is directly connected with the effectiveness of his or her preaching. Knowing the congregation personally vivifies the message. Even though preaching seems to be speaking to the multitude, it should deal with the multitude as an individual. Using the example of John Wesley, Harry Emerson Fosdick introduces the effectiveness of preaching which aims at individuals. Fosdick says, "John Wesley's preaching power was in his personal approach, aiming at each person, even though he

customarily addressed the multitude."³ Personally aimed preaching can give special attention to specific problems which are vexing the congregations.

The personal approach in Korean-American preaching can treat the personal lives of Korean-Americans who live as the marginal in America. In the Questionnaire, question 2 indicates that preaching is necessary when it has relevance to congregational lives (61.6%). According to question 4, 77% of respondents answered that preaching is helpful for them when they are experiencing difficulty. However, there should be condition if preaching is to be helpful. As seen in question 5, the pastor's preaching is not helpful when it is vague (25%), displays ignorance of my life (12.5%), and seems hard to apply to daily life (12.5%).

In order to provide preaching which is personal, the personal counseling that treats real and personal things is decisive. Harry Emerson Fosdick mentions the necessity of personal counseling in the preaching. He says, "Personal counseling deepens the preacher's clairvoyance about the congregation, deepens the preacher's confidence in the gospel of Christ, and tends to shift the preacher's mind from obsession with his sermon's subject to a purposeful concern about its object."⁴

However, there are few opportunities for Korean-American preachers to meet Korean-Americans personally. The reasons are

³Harry Emerson Fosdick, "Personal Counseling and Preaching," in *Harry Emerson Fosdick's Art of Preaching: An Anthology*, ed. Lionel Crocker (Springfield: Charles Thomas Publisher, 1971), 57.

⁴Fosdick, 53.

based on the internal and external conditions of Korean-Americans. Internally, Korean-Americans are reluctant to do counseling. Korean-Americans traditionally consider it shameful to expose their personal problems to others. Korean-Americans have been accustomed to hide and endure their hardships, rather than to expose them in order to heal. Externally, most Korean-American immigrants are working diligently until night. There is not enough time to meet a counselor. Thus, counseling cases in the Korean-American context are infrequent. 59.6% respondents answered that they hardly have an opportunity to have counseling with their pastors (see question 3).

The writer suggests some strategies for a personal approach in Korean-American preaching. First, the preacher who attempts a personal approach in preaching should elevate his/her listening ability toward the congregation. In order to elevate one's listening ability, there must be methods to get the personal information of the congregation. (1) Korean-American preachers need to extend an invitation to the members of their congregations not just as a ritual, and have an informal interviews with them personally. The personal meeting makes rapport with the congregation. (2) Korean-American preachers need to use the documents of counseling in other counseling centers and churches, and discover the common problems in them. (3) Korean-American preachers need to read the recent bestsellers in the bookstore. The books contain the current topics, concerns or troubles of congregations. Based on these methods, Korean-American preachers

can elevate their listening ability toward the troubles and suffering of their congregations.

Secondly, the preacher should not be reluctant to treat personal publicly in the pulpit. This does not mean to expose shameful conduct to the public from the pulpit, but it means to heal the congregational wounds individually and concretely. There are two reasons to make an individual lament of the congregation as the theme of preaching: (1) to share the hidden and personal anger of the congregation at unfair and unjust suffering in an immigrant context; and (2) to reduce the hidden and personal anger of the congregation. Through sharing and reducing personal troubles publicly, a congregation can be healed of their wounds, and prevent their anger from suddenly exploding. As a result of preaching personally, listeners can not only heal the wounds but also make right their relationship with Jesus Christ. Here is a sermon using a personal approach for Korean-Americans. Text is Psalm 23: 1-6 (A grateful conditions)

This is the story of family who immigrated 20 years ago. "Do you know what tomorrow is?" asked the wife. "Tomorrow is Sunday," answered the husband. "No tomorrow is our 22 year wedding anniversary!" the wife replied angrily. The husband, through the entire day, pondered on a special gift for his wife. The next day, after church, the husband took his wife to a small alley in Korea-town. It was a gloomy and dimly lit alley, as if a mugger would pop out at any moment. "It is scary here," says the wife. "Where are you taking me?" After walking in silence for a few moments longer, the husband replied, "This is the place we lived in when we first came over to America. This is where we were grateful to God for a single hamburger. This is the alley where you would wait for

me on days that I came home late from work. I wanted to share this special moment in this special place with you. This is my anniversary gift to you." As the wife listened to her husband's words, her eyes filled with tears.

This fragment can be used as an introduction or conclusion of preaching to highlight the personal. Most members of a congregation undergo problems of married life. Through close observation and vivid description about the personal lives of the congregation, the preacher can treat the actual issue of individuals and suggest a solution.

Sensitivity to Korean-Americans' Felt-Needs

In communication theory, knowing the felt-needs of listeners is a short cut to access the heart of listeners. The felt-needs of listeners provides a place in which communication could occur immediately and strongly. Edmund Holt Linn addresses the relationship between preaching and need. He says, "The need of the listener affects nearly everything about preaching - method, content, organization, language, and delivery,"⁵ Felt-needs function as a stimulation to open the stubborn minds of a congregation. Thus, the felt-needs of a congregation in preaching is a basic tool in provoking a congregational participation.

How do Korean-American preachers know the felt-needs of Korean-Americans? First of all, priestly listening would

⁵Edmund Holt Linn, *Preaching as Counseling: The Unique Method of Harry Emerson Fosdick* (Valley Forge, Pa.: Judson Press, 1966), 27.

presuppose the knowledge of the needs of Korean-Americans. Priestly listening means that the preacher reads the Bible and prepares the sermon in solidarity with the congregation, and on behalf of the congregation.⁶ Through priestly listening, the preacher becomes a pastor that he may preach to actual situations of Korean-Americans. Priestly listening should not be sympathetic, but empathetic. A sympathetic approach begins with the points of the preacher, while an empathetic one begins with the points of the congregation. Priestly listening, however, can be complicated when the cultural world assumed by the preacher and the world assumed by the congregation differ. Leonora Tubbs Tisdale suggests three aspects about the analysis of congregation for priestly listening. First, to be "*like all others*" means a sharing of certain universals with the whole human race, such as common emotional experiences (anger, joy, frustration, or dispair), biological characteristics (being born helpless, needing food and drink for sustenance, aging, dying), or theological attributes (being created in the image of God, redeemed in Jesus Christ, and transformable through the workings of the Holy Spirit). Second, to be "*like no others*" means having distinctive traits that mark them as individuals. Third, to be "*like some others*" means a sharing of cultural traits with a particular group of people.⁷ These three aspects for priestly listening can be used to clarify the felt-needs of the

⁶Leander E. Keck, *The Bible in the Pulpit: The Renewal of Biblical Preaching* (Nashville: Abingdon Press, 1978), 62, quoted in Tisdale, 11.

⁷Tisdale, 11.

congregation. Korean-American preachers should have concern about three aspects to analyze the felt-needs of Korean-Americans.

Secondly, the native characteristics of Korean-Americans are also relate to their felt-needs. Internal or hidden traits (culture) which are handed down to Korean-Americans, such as traditional beliefs, values, and hopes, could be the root of Korean-Americans' felt-needs. Shamanism, which has strongly influenced on Koreans for a long time, is a representative religion which mainly satisfies the felt-needs of Koreans through focusing on a worldly blessing in this world. Thus, in the Korean Christianity, God may be introduced to Koreans as one who blesses, or heals, and a trouble-solving broker mainly concerned with their felt-needs. Even though the felt-needs of Korean-Americans incline toward worldly blessing, the preacher should consider the felt-needs of listeners as an entrance through which the Christian message comes in.

Thirdly, the various routes should be investigated to know the felt-needs of Korean-Americans. The reasons for church attendance, for example, can be assumed as the expression of their felt-needs. Primarily, they attend church for religious reasons; secondly, for psychological comfort; and thirdly, for social needs.⁸ This means that Korean-Americans come into church with lots of needs. Question 6 shows the various needs of Korean-Americans : children(21.1%), spouse(5%), parents(3.3%), economic situation(17.7%), health(22%), business(11%) and church affairs(17.7%). The preacher should classify the felt-needs of

⁸Hurh and Kim, 131.

Korean-Americans in various perspectives for the effectiveness of preaching.

How shall the preacher apply the felt-needs of Korean-Americans to preaching? First, the felt-needs should be used for the contact point in the sermon. However, this does not simply mean that preaching satisfies people's felt-needs, but means that preaching must have concrete relevance for the congregation. Secondly, the need should be applied in preaching from below. As we see in the study of Abraham Maslow about hierarchy of needs, basic human needs are precedent among various stages of needs.⁹ Especially, the immigrant context demands that physical or safety needs of Korean-Americans should be preceded before addressing a high level of people's needs. Thirdly, preachers should develop felt-needs into real-needs of Korean-Americans. The preaching should not dwell in the felt-needs which provide emotional entrance for the Word of God. Korean-American preaching ultimately points to the real-needs that follow the servanthship of Christ.

Fourth, Korean-American preaching should discern between felt-needs of first generation and second generation of Korean-Americans. While the needs of the first generation focus on livelihood, the needs of the second generation are concerned about self-affirmation in America. Here is a sermon using

⁹Abraham Maslow provides good materials about human needs, and identifies seven categories: ①physiological, ②safety, ③love, affection, belonging, ④esteem, ⑤self-actualization, ⑥knowing and understanding, and ⑦aesthetic. Maslow calls this a hierarchy of needs. See Harold T. Bryson and James C. Taylor, *Building Sermons to Meet People's Needs* (Nashville: Broadman, 1980), 44-45.

felt-needs of Korean-Americans. The text is the Gospel of Luke 7: 11-17 (A Young man in LA).

A youth's life is filled with times of agony. The time to eat what he is given and do what he is told is over. It is a time in his life when new mental and spiritual ideas can make a progressive advance, because he is so full of energy. However, the youth is easily swayed by temptation because all sorts of temptation are evident around him; the temptation of flesh, drug and alcohol, among other worldly things. The youth should not try to avoid these temptations, but strive to overcome them instead. The youth should proclaim his precious dream with dignity. "I have such beautiful and precious dreams for my future. I cannot possibly lose myself to these temptations. I will keep myself purely for my future wife that has been meant for me. I will overcome the temptations so that I may stand before my future children confidently and without shame." In order to do this, a young man has to have a dream. The person with dreams will never fall before worldly temptations.

Most Korean-American parents came to America to get a good education for their children. They are enthusiastic about their children's education. However, some children occasionally deviate from the right path despite a good educational system. Thus, one of the supreme needs of Korean-American parents is to provide a good guidance of their children. This fragment of a sermon following parents' felt-needs emphasizes why youth have to keep themselves pure.

The Use of Korean-American Ethnic Characteristics

Every human being has left and right hemispheres of the brain.

While the left brain (left hemisphere) is responsible for logical and linear thought, the right brain (right hemisphere) is more relational, intuitive, and feeling-oriented:

The left brain is analytic, figuring things out step-by and part-by-part, while the right brain is synthetic, putting things together to form wholes.... The left brain is abstract, taking out a small bit of information and using it to represent whole things, while the right brain is analogic, seeking likeness between things and understanding metaphorical relationship.... In summary: the left brain is verbal, analytic, symbolic, abstract, temporal, rational, digital, logical, and linear, while the right brain is nonverbal, synthetic, concrete, analogic, nontemporal, nonrational, spatial, intuitive, and holistic.¹⁰

Eunjoo Kim explains the right-brain tendency of Asians and its communication style.

Asians believe that not only reason but also feelings are essential parts of human nature and function to affect the decision making and the actions of individuals and groups. Based on this understanding, Asians seek heart-to-heart, more than mind-to-mind, communication.¹¹

The role of the right brain is deeply connected with the Korean way of life such as emotional and intuitive. The survival power of shamanism in Korea shows right brain tendency. Andrew Sung Park says, "Korean shamanism not only has shown its wisdom in comforting the brokenhearted *minjung* and in solving their *han*... but also it has evoked a religiously passionate energy."¹² A strong display of

¹⁰Jim Somerville, "Preaching to the Right Brain," *Preaching*, January-February 1995, 36-39.

¹¹Eunjoo Mary Kim, *Preaching the Presence of God*, 108.

¹²Andrew Sung Park, *Minjung and Pungryu Theologies in Contemporary Korea: A Critical and Comparative Examination*, Ph.D. diss., Graduate Theological Union, 1985 (Ann Arbor: UMI, 1986), 35.

right-brain tendency in shamanism has touched Korean hearts, comforted the pains of Korean people, and supported religious power for a long time. Especially, the healing ritual of shamanism shows an obvious right-brain tendency. There are several artistic ingredients in a healing ritual such as music, colorful costume, and drama. The artistic methods that stimulate the human right-brain can open the closed mind, relax the body, soften the anger, energize the depressed heart, and evoke the hidden unconsciousness.

The Korean-American preaching should depend on the right-brain tendency. The left-brain preaching, which focuses primarily on the delivery of information, can hardly provoke an emotional impression on Korean-Americans. Right-brain preaching, however, provides the emotional place for experiencing the grace of God easily for Korean-Americans. According to question 11, 71% of Korean-Americans answered that they are comforted by emotional or sympathetic preaching. The term '*emotional*' does not mean typical feelings known as emotions, but emotional context in which the Word of God could be communicated. The emotional message is directly connected with the tears of Korean-Americans. Question 8 shows that at the most impressive moment in preaching, most Korean-Americans are crying (85%). Crying means that preaching has approached the emotional area of the Korean-American mind. Moreover, right-brain preaching can make possible the identification with the message. According to question 9, Korean-Americans are crying when they listen to their own story in preaching (65.4%). Even when they listen to pitiful

stories of others, they identify with the stories of themselves.

However, there is a negative influence when the emphasis is on the right-brain preaching. One of the most important problems in right-brain preaching is that Korean-Americans do not practice what has been impressed on them by the preaching. When they hear about emotional and impressive message, they are moved easily and deeply. However, they do not connect this impression into their lives practically. Even though they emotionally agree with the content of the sermon, the message remains stagnant in the emotional dimension rather than reaching into the will dimension of Korean-Americans. In order to solve this problem, the preacher has to add the characteristics of left-brain to the preaching. As an example, a preacher who wants to add left-brain characteristics in preaching should have proceeded with purpose through every emotional sermon. A preacher's purpose is the change of congregational lives. Thus, the preaching should be a continuum of a planned emotional sermon

There are some practical applications of right-brain preaching for Korean-Americans.¹³ First, Korean-American preachers should be good storytellers for right-brain preaching. Most well-known evangelists in Korea are good storytellers. The style of the story should fit with Korean-Americans ethnically. Nam-Dong Suh says, "In Asian communication, stories and anecdotes

¹³Somerville, 39. Jim Somerville suggests the practices of preaching to the right brain: use audio-visual aids, speak the language of metaphor, learn sign language, show as well as tell, help your hearers move from one way of thinking to another, explore the absurd, and leave things open-ended.

are usually used as the heart-to-heart communicational tool to bring forth unity and harmony among the audience."¹⁴ In the story telling preaching, the personality of storyteller and the content of story are important. When storytellers tell the same story to a congregation, there is no same story because it absolutely depends on the personality of storyteller. The background, such as taste, personality, and experience of storyteller are influential. According to question 13, 98.3% of respondents ask that preachers should either experience or know the hardship of Korean-Americans. Through the similar hardship with the congregation, the preachers can move into an empathetic mind which strongly provokes an emotional impression. Moreover, the content of the story should be sympathetic to the congregation. Thus, Korean-American preaching should be presented in the form of a story.

Second, the Korean-American preacher should approach the biblical text intuitively in right-brain preaching. This means that the preachers, above all, feel and imagine the biblical text not for understanding but for enlightenment. Eunjoo Kim says, the function of scriptures is not merely to help the believer's cognitive understanding of truth but also to reach the stage of enlightenment.¹⁵ Through the feeling and imagination of the picture, scene, story, human relationships in the text, and meditation, the preachers can reach the enlightenment.

¹⁴Nam-Dong Suh, "Theology as Story-Telling: A Counter-Theology," *CTC Bulletin*, December 1984, 7 quoted in Eunjoo Mary Kim, 125.

¹⁵Eunjoo Kim, *Preaching the Presence of God*, 82.

Third, the Korean-American preacher should use metaphorical methods for right-brain preaching. Metaphorical methods can expand the communicational boundary, enhancing the interpretive quality of the Bible. David Buttrick says, "By metaphor, preaching renames the human world as a space for new humanity related to God. What preaching may do is to build in consciousness a new 'faith-world' in which we may live and love!"¹⁶ Through the metaphorical method, the love of God can be comprehended affectively as the love of a mother in Korea.

Fourth, the Korean-American preacher should retell the biblical story visually for right-brain preaching. The visual approach in preaching to affect Korean-Americans is possible through the usage of detail and colorful words. When we see a movie, the colorful picture and dynamic sound play an important role in impressing the congregation. Multi-sensible methods of communication can stimulate the Korean-Americans easily, and the congregation can identify with the story. Here is a sermon illustration using the ethnic characteristics of Korean-Americans. The text is 1 Samuel 6: 10-16 (Like two cows).

The winter in my hometown, which was a miner's town in kang-won-do, was very cold. Every winter, the community water faucet was frozen for months at a time. To acquire drinking water for the villagers, we hunted for a valley filled with snow. The men in our village had what would be considered a bad habit. They had very clear ideas about the roles of a man and the roles required of a woman. "A man does not belong in the kitchen." All things and duties even remotely connected

¹⁶David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1987), 17.

with the kitchen was the work designated to a woman. My father was no different from the other men in the village. My mother, who was not always in the best of health, always woke me in the early morning to collect water for the day. "Son, let's go collect some water," she would say. I thought, "I am a man too." But I always followed my mother into the hill. I followed with a kind heart and a helping hand for my mother who was the only female within a family of six. I suppose my fate was sealed then. Because of this event, even at such a young age during my elementary years, I helped my mother every morning carry the water-toting device. I broke the ice, and when the hole filled with water, I scooped the water into bucket. Home was about 2 miles away from this place, and by the time we came back, at least half of the water was frozen over. When we returned home on such a cold morning, my father loudly demanded his breakfast table. In the bible, we can see the cows that endure an unspeakable hardship....

This can be the introduction of a sermon which uses right-brain characteristics of Korean-Americans. This is a very sympathetic story with common Korean women and country-born children may feel. A sympathetic story can open the heart of Korean-Americans easily. The writer also identifies women with cows through the use of metaphorical method. The metaphorical method breaks the barrier between text and context, and help to comprehend the biblical message.

The Use of Korean-American Ethos

Korean-American preaching has to use the distinctive ethos of

Korean-Americans. The ethos of Korean-Americans has been transmitted and formed over a long period. The Korean ethos is not separated from the physical experiences of Korean-Americans whether in Korea or in America. Eunjoo Kim points to the foundation of this distinctive ethos:

The corporate personality of the group is formed by the distinctive ethnic tradition and language of the congregation, its faith history, the geographical location and size of the church, the social class and economic status of the members, and the socio-political structure of the larger society to which congregation belongs.¹⁷

The unique ethos of Korean-Americans has been formed through the outer stimulants such as the natural environment and historical suffering. After Koreans came to America, they still held the native and common characteristics of Koreans. Young Il Kim talks about the stability of native heritage. Even though the second generation may lose their native language and some customs, they tend to maintain their family ties, religion, and political interests.¹⁸ The native characteristics have influenced various aspects of the Korean-American way of life personally and communally.

There are two reasons the Korean-American ethos should be applied to the preaching. The first reason is its energetic power. The ethos responds sensitively when it meets external stimulations such as an influx of alien religious messages or

¹⁷Eunjoo Mary Kim, *Preaching the Presence of God*, 13.

¹⁸Young Il Kim, *Knowledge, Attitude, and Experience: Ministry in the Cross-Cultural Context* (Nashville: Abingdon Press, 1992), 76.

culture. The second reason is its function. The ethos functions as the epistemological lens such as preconception in the interpretations of text. Thus, God's message should pass through the ethos.

What is the Korean-American ethos? First, the representative ethos of Korean-Americans is *han*.¹⁹ The use of *han* ethos in the Korean-American preaching can clarify the meaning of the biblical text. There is an example which tries to clarify the theological concept through the ethos. Andrew Sung Park attempts the change of the traditional justification theory through the Korean-American ethos. Traditional justification theory was formulated on the basis of sinners' relationships with God. The pains of the victims inflicted by the oppressor (sinners) has been overlooked for a long period.²⁰ Through the epistemological lens of the victims, Park tries to shift the traditional justification theory from the sin-perspective for sinners to the *han*-perspective for the victims. The *han*-perspective addresses the socioeconomic and political dimensions of repentance which bring forth true profound interior change.²¹ The new justification theory, through the epistemological lens of the victims, is helpful for deep reflection on the text in immigrant context. The use of *han* ethos

¹⁹Through various studies, we can see the unique Korean ethos in concepts such as *han*, *jung*, *che-myun* (social face), piety, the family system, formalism and authoritarianism. Almost all of the characteristics of Koreans are agreeable with the general characteristics of the Korean ethos even though there are small differences in the intensity of the ethos.

²⁰Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 10.

²¹Andrew Sung Park, *The Wounded Heart of God*, 87-90.

in preaching varies: as a subject of sermon, as words of comfort, as a feeling of sympathy, and cause of sublimation. Here is a sermon illustration using the *han* of Korean-Americans. The text is Job 2:7-10;42:10-17 (After the adversities):

My grandfather died when my father was 4 years old. This fact was the cause of our family's suffering which is poverty. When I saw the picture of father's middle school graduation, I felt acutely the poor condition of our family. In that picture, only my father did not wear the student uniform. He was dressed in a working coat. He was an assistant worker in school during his study in the school. My father began a pastorate in the *Tae-baek* mountain near the miner's town when he was 27 years old. However, at that time, my parents experienced a bad economic situation because all church members were very poor. My parents had to survive in the high mountain village. Although my father had a faith that God provided him some food, he had to stop the ministry when my parents and I were starving. At last, he became a mineworker. For over twenty years, he was always the junior personnel of a mine company. Although he stopped the ministry, he still wanted to live in honesty and sincerity. In the mine company, sometimes, he was wounded. Now, he is 70 years old and has already retired from that work. The sources of father's pain is firstly poverty, the second is stopping the ministry. He does not regret that he did not make much money. However, stopping the ministry has been a pain in his heart. In order to resolve this pain, he always encouraged me to live as a pastor. Although he is ill, he is praying to God for my future pastorate.

Since my mother has lived in a patriarchal society, she has experienced increased pain. Although my father lived in a painful situation, my mother's suffering is deeper than that of my father because of the patriarchal system. Our family members are six. Men are five, my mother is the only woman.

She always has to assist all the family members. At that time, even in cold winter, my mother and I (from 10 years old) had to search for drinking water in the mountain. However, my father did not help us because he had separated man's work from woman's work. As a mineworker's wife, she experienced the reality of suffering. Living in a miner's town was the sharp pain and fear to my mother. My mother overcame those difficulties for the success of four sons. Especially, my mother's hope is for the success of my ministry.

My second younger brother has suffered from father's hope. My father says, "You, four sons should become pastors." At that time, it was a commandment. "If anyone wants to have another job, I won't support his tuition." Of course, my father did not have any extra money to support us. However, because of this compulsion, my brother could not study in Korea, therefore, he went to Japan and majored in computer science. He talked to me about life in Japan. During the five years, he always woke up at 2:30am, because he delivered newspapers early every morning. When it was dark and rainy early one morning, he had an accident. His teeth were broken.

My third brother was an officer in the Korean Army. Although he majored in English literature, he had to serve over 6 years in the army because he received a scholarship from the national government. During his last year of service, he had an accident. A bomb exploded in the training period. He lost his eye and was discharged from the military. His hope was frustrated by that accident.

Under the suffering of my family, my family attempts to resolve the *han* of my family. My father wants his son to become a pastor. However, my brothers have a different idea to resolve the family *han*. As the eldest brother, I decided to become a pastor. Because I thought that *han*-causing element such as poverty and discrimination can be dissolved by the coming of the kingdom of God. My younger brothers think that the best way for the resolution of *han* is to make money. My brothers want to solve our mother's suffering primarily caused

by poverty. Even though my family's *han*-resolution methods are various, there are attempts to dissolve the *han* energy positively.

There is a man whose name is Job....

The *han* of Koreans is the predominant emotional feeling in Koreans, particularly in Korean women. One of the attributes of *han* is the psychological dynamic power even though it has emerged from the destructive psychological feelings. Andrew Park says, "*Han* is frozen energy that can be unraveled either negatively or positively... if *han* implodes negatively, ...might develop into mental disorders or suicide. If *han* is unraveled positively, it can be converted into the fuel for transforming the social injustice...."²² This fragment of a sermon is about the *han* of a preacher. The preacher tries to show the fact that everyone could be a victim of *han* and could be an injurer who provokes *han* simultaneously. The writer suggests that how the congregation should unravel their *han* in a positive way.

Secondly, *jung* is also the representative ethos of Korean-Americans. The use of *jung* ethos in the Korean-American preaching is necessary for the healing of *han*-ridden hearts of Korean-Americans. While *han* comes from estranged experiences such as disease, alienation, and racial discrimination, *jung* comes from the warm-hearted relationship. In the Korean-American context, the love of God corresponds with *jung*. Here is a sermon using *jung*. The text is the Gospel of Luke 10:25-37 (A *jungful* Samaritan).

²²Andrew Sung Park, *The Wounded Heart of God*, 137-38.

A Samaritan saw a person who was attacked by the hands of robbers. When a Samaritan saw the man, his heart was filled with pity. He went over to him, poured oil and wine on his wounds and bandaged them. He took him to an inn to take care of him. The good work of a Samaritan is not because he wanted to obey the religious teaching, but because he had the love of God in his heart. This story shows us a good model in which a human should treat a person with warmth. We can easily consider this kindness of a Samaritan as *jung* of Korean-Americans. God also has *jung* for humankind. God sent his only son because of divine *jung* for human beings. Human beings can create human *jung* depending on the *jung* [image, love] of God (Gen. 1: 26-27). When humans follow *jung* like the good Samaritan (Luke 10: 25-37), human *jung* can glorify God. Thus, humans have to treat others with this *jung*. Through *jung*, Korean-Americans can grow, realize their hope, and acquire happiness. Through *jung*, Korean-Americans can communicate with God and their neighbors honestly and can sacrifice themselves for God and others. For Korean-Americans, following the way of Christ is to live with *jung*.

Thirdly, *shin-myung* is a Korean-American ethos.²³ In traditional Korean shamanism, *Shin-myung* is the power which goes beyond human ability, and means the possession of the spirit or the psychological state of possession which is expressed as divine excitement. *Shin-myung* is brought about whenever *jung* thaws the icy conditions created by *han*. Yeol-Kyu Kim explains the triangle structure of *han*, *jung*, and *shin-myung*. Although it is commonly impossible to use these three words in one category, it

²³*Shin* (神) means heaven or divine, and *myung* (明) stands for brightness in a Chinese character.

is possible to place *jung* in between *han* and *shin-myung*. The brokenness of *jung* makes *han*. *Shin-myung* is the recovery of *han*.²⁴ David Kwang-Sun Suh speaks about the various usages of *shin-myung*. *Shin-myung* is not limited to the religious area, but it includes a traditional form of play and culture to forget all kinds of suffering, as a highly spirited feeling or a creative dynamism flowing out of one's viscera.²⁵ In question 8, the crying in the impressive moment is directly connected with the *shin-myung* experience. The moment of *shin-myung* makes Korean-Americans forget their hardship and sublimates their physical desire into religious dimension. Korean-American preacher should show *shin-myung*. For Korean-American Christians, *shin-myung* is the gift of God and is the addition of the power of the Holy Spirit overcoming their hardship. In other words, religious *shin-myung* is transformed into the *shin-ba-ram* (divine wind) of life.²⁶ Without the divine wind which comes from God, Korean-Americans cannot revitalize their lives. Paul says, "I can do all things through Him who strengthens me" (Philippians 4:14). This means a Christian *shin-myung*. Here is a sermon using *shin-myung* through the harmony of *han* and *jung*. Text is Gospel of Mark 11:12-14; 20-22 (A secret of fig tree).

A woman, 50 years old, managed a small dry-cleaner in Los

²⁴Yeol-Kyu Kim, *Hankukin Urineun Nukuinka? [Koreans: Who are We?]*, 123.

²⁵David Kwang-Sun Suh, "Liberating Spirituality in the Korean Minjung Tradition," 35.

²⁶Chung Hee Lee, "Liberation Spirituality in Dae-dong Gut," in *Asian Christian Spirituality*, ed. Virginia Fabella, Peter K. H. Lee, and David Kwang-sun Suh (Maryknoll, N.Y.: Orbis Books, 1992), 40.

Angeles for 20 years. Before she immigrated to America, she graduated from college, and became a housewife who depended on her husband for support. Because of a sudden close of their business, she and her husband came to America. Even though they were part of the elite in Korean society, they had to do blue collar work. They worked 12 hours per day and seven days per week. They were treated with contempt, because of the language barrier, the color of their skin, and cultural shock in the immigrant situation. The situation was very stressful to the wife. what she has in this situation are the generous words of her husband. When she returned home, her husband said "Honey, I am sorry that you were here like this. Thank you for your patience." The words with *jung* makes her painful memory disappear.

The sermon begins with a *hanful* story about an immigrant situation, and resolves the *han* through the *jung* of married love.

The Proclamation of *Sang-Saeng*

Korean-Americans live in America where it is a multi-ethnic and multi-cultural society. This means that all people should live harmoniously. Thus, Korean-American preaching should not proclaim the Korean-American supremacy in economic and political dimensions, but should proclaim the universal love of God. This is possible through the proclamation of *Sang Saeng*. *Sang Saeng* means that everybody should live together comfortably. The literal meaning of *Sang Saeng* (相生) is life-sharing, and it overcomes the condition of *Sang Geuk* (相克, mutual-destroying).²⁷ Thus, *Sang*

²⁷Jong-Chun Park, *Sang Saeng Sinhak [A Theology of Sang Saeng]* (Byung Chun: Korean Theological Institute, 1991), 5.

Saeng, which is realized when the *han* of Korean-Americans is resolved, is the representative form of contextualization of biblical message in Korean-American context.

However, according to question 14, 59.9% of respondents answered that they rarely heard about harmony with other ethnic groups. Few Korean-Americans (9 %) have often heard the message of harmony with other ethnic people. Korean-American preaching should teach to embrace and accept other ethnic groups, because most Korean-Americans are working with them. Preaching should show the content of harmony among ethnic people. There need to be some strategies for the preaching to address *Sang Saeng*. First, Korean-American preachers should exactly know the origin of their suffering to end the vicious cycle of grudge - revenge - usurpation.

Second, Korean-American preachers should lead their suffering into the religious dimension as a sublimation of *han*. The recovery of the dignity and pride of Korean-Americans does not mean the treatment of other ethnic people with indignity.

Thirdly, Korean-American preaching should identify Korean-Americans with the people of God. Through this identification, Korean-Americans have the conviction that only God is the owner of everything in the universe, all human beings share the image of God, and, everybody is a piece of one spiritual God. Here is a sermon using *Sang Saeng*. Text is Psalm 112:1-10 (A person who pleases God).

As Christians we must think not only of our happiness in America, but also our neighbor's happiness. The expectation of

our future can help to endure all sufferings in immigrant situation. However, we have to remember that there are many ethnic people in America who want to be happy here. If we saw that some people go to bed hungry at night, That is our sin in the kingdom of heaven as well as in America. Look back, occasionally, to search somebody who needs my help.

This fragment (conclusion) of a sermon shows us that context can influence the content of a sermon. The life of harmony in the immigrant context is a supreme purpose that Christians should follow.

Chapter 6

Summary and Conclusion

Why is Korean-American preaching necessary? The first reason is to follow the communication theory. Preaching, as a means of communication, has to reach to the hearts of the congregation. The understanding of context in preaching is an attempt to get rid of some obstacles for communication of the message.

The second reason is that Korean-Americans live in a multi-cultural and multi-ethnic context. The difference of culture or ethnicity becomes another obstacle in communication of the message, because there are various recognizable shapes of the divine presence according to culture and ethnicity.

The process for Korean-American preaching can be called contextualization. Contextualization in preaching is concerned with the meaningful delivery of God's message in a particular context. There are three stages for contextualization in preaching: ①the recognition of the context in preaching, ②building solid pillars(text and context) for preaching, and ③subdivision of the context (culturally, politically, religiously and socially etc.).

There have been attempts to preach contextually throughout Korean church history. Contextualization in Korean preaching began with the consideration of the cultural and historical(social and political) context. When we apply contextualization to Korean-American preaching, the interpretation of the context is a necessary first step. The

interpretation of the Korean-American context should be considered from two perspectives: internal and external conditions of Korean-Americans.

Secondly, contextualization in Korean-American preaching should build a new hermeneutics. Above all, the classical hermeneutical triangle structure should be modified: from God(center)---text(left)---ancient context(right), to text(center)---Korean-American preacher(left)---Korean-American context(right). Next, the hermeneutics of contextualization attempts inter-textual interpretation. Inter-textual interpretation admits the participation of Korean-Americans with their situation. Then, the hermeneutics of contextualization in the preaching is concerned with the variation between the interpretation of the text by the preacher and the interpretation of the text by the context. Reducing the variation is directly connected with the effectiveness of preaching.

Thirdly, contextualization in Korean-American preaching should provide the hermeneutical contact points which are the passages of God's message moving: ethnicity, (essential passage), cultural identity(transmitted passage), religiosity(disciplined passage), and immigration(experiential passage).

Depending on the contextualization in Korean-American preaching, the writer provides five strategies for Korean-American preaching. First, Korean-American preaching should be personally addressed to Korean-Americans. The personal approach in Korean-American preaching is possible through sincere observation of Korean-Americans who live as marginal in America.

Second, Korean-American preaching should be sensitive to the felt-needs of Korean-Americans. The preachers can open the closed mind of Korean-Americans and heal their wounds through knowing their felt-needs. Third, Korean-American preaching should use the ethnic characteristics of Korean-Americans. Most Korean-Americans have the right-brain tendency. They are intuitive and emotional rather than logical and analytic. Fourth, Korean-American preaching should use the distinctive ethos of Korean-Americans, which has been transmitted and formed during a long period in America as well as in Korea. The encounter between this ethos and the Gospel provokes or restrains the expressive-response of Korean-Americans. Fifth, Korean-American preaching should proclaim *Sang-Saeng* in this multi-ethnic and multi-cultural society where all people should live together harmoniously.

Consequently, Korean-American preaching, as a contextualization of preaching, begins with the sincere attitude of the preacher. It is the Korean-American preacher's duty to consider the Korean-American context, to search for contextual meaning, and to proclaim the contextual meaning of the Gospel to Korean-Americans. The preacher's faithful attitude to contextualization takes charge of strengthening the sermonic power, making an impression upon the Korean-American's heart, and following the will of God clearly.

1) Laughing 2) Crying

9. What part of the preaching moment makes you cry?

1) Story about me 2) Bible story 3) Pitiful story

10. Have you ever experienced the power of the pastor's preaching in your desperate situation (accident, out of business, and death of parents)?

1) Always 2) Occasionally 3) Rarely 4) Never

11. If you have been comforted by the pastor's preaching, why?

1) Analytic and reasonable biblical interpretation 2) Emotional and impressive story 3) Expression of sympathy for you

4) Others ()

12. When my personal need is in conflict with my pastor's preaching, pastor's preaching should be given priority.

1) Strongly agree 2) Agree 3) Do not know 4) Disagree

5) Strongly disagree

13. Is it necessary for your pastor to experience the hardship of the immigrant situation?

1) Yes it is necessary 2) Somewhat 3) No it is not necessary

4) The pastor should know and understand the immigrational experience of congregation even though it is not necessary to experience it.

14. Have you ever heard the sermon about harmony with other ethnic races in your life?

1) Often 2) Occasionally 3) Rarely 4) No I never have

1. Do you think that the preaching of your pastor is necessary for you?

Section Church	Very necessary	Occasionally necessary	Average	Not necessary
A Church	11 (91.6%)	1 (8.3%)		
B Church	14 (100%)			
C Church	14 (93.3%)	1 (6.6%)		
D Church	20 (100%)			
Total	59 (96.7%)	2 (3.2%)		

2. If the preaching is necessary, why?

Section Church	Academic	Concerned with life	Biblical	Comforta- ble	Impressi- ve	Others
A Church		8 (66.6%)	2 (16.6%)			2 (16.6%)
B Church		9 (52.9%)	5 (29.4%)	2 (11.7%)	1 (5.8%)	
C Church	1 (6.2%)	13 (81.2%)	2 (12.5%)			
D Church	2 (7.1%)	15 (53.5%)	6 (21.4%)	1 (3.5%)	4 (14.2%)	
Total	3 (4.1%)	45 (61.6%)	15 (8.2%)	3 (4.1%)	5 (6.8%)	2 (2.7%)

3. Have you ever taken counsel with your pastor when you are under a difficulty?

Section Church	Always	Occasionally	Rarely	Never
A Church		1 (8.3%)	6 (50%)	5 (41.6%)
B Church	2 (14.2%)	7 (50%)	5 (35.7%)	
C Church	2 (13.3%)	3 (20%)	3 (20%)	7 (46.6%)
D Church	1 (4.7%)	9 (42.8%)	7 (33.3%)	4 (19%)
Total	5 (8%)	20 (32.2%)	21 (33.8%)	16 (25.8%)

4. Is the pastor's preaching helpful for you when you are under a difficulty?

Section Church	Yes	No	A little
A Church	11 (91.6%)		1 (8.3%)
B Church	14 (100%)		
C Church	7 (46.6%)	1 (6.6)	7 (46.6%)
D Church	15 (75%)	1 (5%)	4 (20%)
Total	47 (77%)	2 (3.2%)	12 (19.6%)

5. If pastor's preaching is not helpful for you, why?

Section Church	Vague	Ignorance of my life	Hard to apply for daily life	Others
A Church	2 (100%)			2
B Church		1 (50%)	1 (50%)	2
C Church	7 (58.3%)	2 (16.6)	3 (25%)	12
D Church	3 (37.5%)	3 (37.5%)	2 (25%)	8
Total	12 (25%)	6 (12.5%)	6 (12.5%)	24 (25%)

6. What are your current needs which should be addressed?

Section Church	Children	Spouse	Parents	Economic	Health	Business	Church Affair
A Church	9 (37.5%)		1 (4.1%)	4 (16.6%)	6 (25%)	2 (8.3%)	2 (8.3%)
B Church	6 (26%)			1 (4.3%)	7 (30.4%)	2 (8.6%)	7 (30.4%)
C Church	1 (4%)	1 (4%)	1 (4%)	7 (28%)	7 (28%)	2 (8%)	6 (24%)
D Church	9 (21.4%)	5 (11.9%)	2 (4.7%)	9 (21.4%)	8 (19%)	7 (16.6%)	6 (14.2%)
Total	25 (21.1%)	6 (5%)	4 (3.3%)	21 (17.7%)	28 (23.7%)	13 (11%)	21 (17.7%)

7. In the preaching, do you feel how much the pastor understands what is happening in your life?

Section Church	A lot	A little	Little
A Church	7 (58.3%)	2 (16.6%)	3 (25%)
B Church	5 (38.4%)	7 (53.8%)	1 (7.6%)
C Church	4 (28.5%)	4 (28.5%)	6 (42.8%)
D Church	7 (35%)	12 (60%)	1 (5%)
Total	23 (38.9%)	25 (42.3%)	11 (18.6%)

8. When you are impressed in preaching, how do you respond?

Section Church	Laughing	Crying
A Church		11 (100%)
B Church	1 (8.3%)	11 (91.6%)
C Church	3 (18.7%)	13 (81.2%)
D Church	5 (23.8%)	16 (76.1%)
Total	9 (15%)	51 (85%)

9. What part of the preaching moment makes you cry?

Section Church	Story about me	Bible story	Pitiful story
A Church	7 (70%)	2 (20%)	1 (10%)
B Church	4 (33.3%)	5 (41.6%)	3 (25%)
C Church	11 (73.3%)	1 (6.6%)	3 (20%)
D Church	14 (77.7%)	2 (11.1%)	2 (11.1%)
Total	36 (65.4%)	10 (18.1%)	9 (16.3%)

10. Have you ever experienced the power of the pastor's preaching in your desperate situation (accident, out of business, and death of parents)?

Section Church	Always	Occasionally	Rarely	Never
A Church	2 (22.2%)	7 (77.7%)		9
B Church	5 (35.7%)	8 (57.1%)	1 (7.1%)	14
C Church	2 (14.2%)	7 (50%)	5 (35.7%)	14
D Church	3 (17.6%)	9 (52.9%)	5 (29.4%)	17
Total	12 (11.1%)	31 (28.7%)	11 (10.1%)	54 (50%)

11. If you have been comforted by the pastor's preaching, why?

Section Church	Analytic and reasonable biblical interpretation	Emotional and impressive story	Expression of sympathy for you	Others
A Church	4 (40%)	2 (20%)	4 (40%)	
B Church	5 (41.6%)	2 (16.6%)	4 (33.3%)	1 (8.3%)
C Church	3 (21.4%)	7 (50%)	4 (28.5%)	
D Church	2 (12.5%)	9 (56.2%)	5 (31.2%)	
Total	14 (26.9%)	20 (38.4%)	17 (32.6%)	1 (1.9%)

12. When my personal need is in conflict with my pastor's preaching, pastor's preaching should be given priority.

Section Church	Strongly agree	Agree	Do not know	Disagree	Strongly disagree
A Church	3 (30%)	4 (40%)	3 (30%)		10
B Church	2 (14.2%)	7 (50%)	4 (28.5%)	1 (7.1%)	14
C Church		5 (35.7%)	9 (64.2%)		14
D Church		14 (77.7%)	4 (22.2%)		18
Total	5 (4.4%)	30 (26.7%)	20 (17.8%)	1 (0.8%)	56 (50%)

13. Is it necessary for your pastor to experience the hardship of the immigrant situation?

Section Church	Yes	Occasionally	No	Should know
A Church	3 (30%)	2 (20%)	1 (10%)	4 (40%)
B Church	4 (28.5%)	2 (14.2%)		8 (57.1%)
C Church	4 (28.5%)	6 (42.8%)		4 (28.5%)
D Church	5 (27.7%)	10 (55.5%)		3 (16.6%)
Total	16 (28.5%)	20 (35.7%)	1 (1.7%)	19 (33.9%)

14. Have you ever heard the sermon about harmony with other ethnic races in your life?

Section Church	Often	Occasionally	Rarely	Never
A Church	1 (10%)	5 (50%)	3 (30%)	1 (10%)
B Church	1 (7.6%)	4 (30.7%)	2 (15.3%)	6 (46.1%)
C Church	1 (7.1%)	2 (14.2%)	6 (42.8%)	5 (35.7%)
D Church	2 (11.1%)	6 (33.3%)	10 (55.5%)	
Total	5 (9%)	17 (30.9%)	21 (38.1%)	12 (21.8%)

3) 불쌍한 주변사람이야기로

10. 당신은 목사님의 설교를 통해 절망적인 상황에서 (사고, 사업의 실패, 가까운 이의 죽음등) 위로 받았던 적이 있습니까?
- 1) 항상 2) 가끔 3) 거의 없다 4) 전혀
11. 당신은 목사님의 설교로 위로를 받았다면 왜?
- 1) 분석적이고 논리적인 성경해석으로 인해 2) 감동적인 예화의 이야기인해
3) 나의 아픔에 목사님이 동참해 주어서 4) 기타 ()
12. 만일 당신의 생각과 목사님의 설교가 다를 경우 목사님의 설교를 먼저 따르겠습니까?
- 1) 반드시 따릅니다 2) 따릅니다 3) 모르겠습니다
4) 아닙니다 반드시 내 생각을 우선하겠습니다
13. 목사님이 다른 이민자들처럼 이민 생활의 고통을 어느정도는 경험해야 한다고 생각합니까?
- 1) 예, 반드시 경험해야한다 2) 어느 정도 3) 아니오, 고인들처럼 어려운 경험은 필요없다
4) 경험할 필요는 없지만 고인들의 이민생활을 알아야한다.
14. 목사님의 설교에서 흑인이나 남미 사람들과 같은 타인종과 어울려 사는 것을 강조한 설교내용을 얼마나 자주 듣습니까?
- 1) 자주 2) 가끔 3) 거의 듣지 못한다 4) 전혀 듣지 못한다

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